THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

HAPPINESS.

Thou hast no *earthly* home, thou radiant guest;
 Brief is thy sojourn with the sons of clay.
Thy smiles like parting sunbeams scarcely rest
 Upon our path, ere they have pass'd away.
 It is in vain we ask their farther stay.
It may not be,—thou hast no dwelling here:
Thou art a winged angel hovering near,
 But seldom stooping to our clouded way.
Where flaming cherubim for ever swell
 Immortal songs on the celestial air,
And harps, by seraphs tuned, for ever tell
 Immanuel's love and glory, spirit, there,—
There is thy home, thy bright and true abode,
Only a ling'rer here—thy birthplace is with God.

M. N. M

For the Churchman.

Mr. Editor,—The following lines were written and dropped, by some friendly hand, upon the recent graves of two little children in a village churchyard. Your insertion of them in the Churchman would gratify a subscriber and friend. I. F. P.

"REQUIESCAT IN PACE."

"Rest in peace!" Life's brief sojourning
 Closes 'neath this temple's walls:
Silent be the voice of mourning—
 "Rest in peace," till Jesus calls.

Short the thread of time was measured,
 Early did life's trials cease;
Ye are lost to earth—but treasured
 In God's bosom, "Rest in peace."

Though the organ's solemn swelling,
 And the chanting of the choir,
Cannot pierce your narrow dwelling—
 Wait in peace an angel's lyre!

Though the words of truth are spoken
 O'er your final resting-spot,
And the bread of life is broken:
 "Rest in peace," ye heed them not.

Sweeter words to you are given,
 Where your bliss shall still increase:
Ye are tasting bread of heaven,
 Lovely sleepers, "*Rest in peace.*"

Catskill, July 14, 1838.

From the New York Review.

Remains of the late Reverend Daniel Sandford, D. D. Oxon. Bishop of Edinburg in the Scottish Episcopal Church; including Extracts from his Diary and Correspondence, and a selection from his unpublished Sermons, with a memoir by the Rev. John Sandford, Vicar of Chillingham, Edinburg: 1830.

(*Continued from page* 73.)

The Bishop's letters to his sons are fine specimens of paternal correspondence, showing the gentle and companion-like intercourse he maintained with them. Watchful solicitude and advice of grave import are naturally blended with a confidence, and judicious indulgence, and an ease, which are in perfect keeping with his character. A single short passage will serve to show with what considerate pleasantry he anticipates a youth's delicacy on the subject of finances:

"I have only one thing on the subject of money to say, and that is, I beseech you as you love me, never to make a moment's difficulty about sending for money; you deserve all that I do for you, and you must not allow yourself to be uneasy; I have a confidence unbounded in your discretion and affection, and there is no sacrifice which I would not make for your comfort and progress. So now we know one another's minds, and never make another difficulty. I show you that you consult my own convenience by telling you *when* you are to have the money you want, and therefore pray be easy on the subject. How often have I repeated the word 'easy?'—pray, be 'aisy,' my dear."

This may be a very different affair, when there happens to be a distrustful stinting on the one side, or a precocious importunity on the other. Sir Walter Scott tells a pleasant story of Philip Anstruther, one of his youthful acquaintances, drawing on his father for some cash, and on receiving an angry refusal, Philip replied, that if Sir Robert did not know how to write more like a gentleman, he did not desire any more of his correspondence.

We will give one more short letter. The Bishop writes to his son, the present Professor of Greek in the University of Glasgow, on the occasion of his gaining the prize for an essay at Oxford:

"*Edinburg, June* 3, 1821.

"*My dearest D——*, Real joy is not loquacious. A few words will assure you of my delight in your most deserved success; of which the news from yourself, dear F—— and dear J—— has made us all wild to-day. You have done us all good. Could you have seen the happy faces round my bed this morning, you would have been pleased. Sarah had got hold of the letters, and seeing a word, 'vicit,' on the corner of John's she tore it open, and came bursting into my room with 'D—— has won the prize!'

"I am indeed gratified in the most sensible manner, and am most thankful for the mercies bestowed on me through my own beloved children. Let me assure you, that, more than with your academic honors, am I gratified with the kind share you so affectionately expressed, in the satisfaction which I and your dear mother would receive from them. Again, I cannot express the comfort I felt in dear J——'s fraternal exultation. These things are to a parent more delightful than any external distinction. Well may I be proud and happy in my children; and your amiable and affectionate regard for each other and your happy parents, well repays all anxieties and exertions for you. I fear you have interfered with the sobriety of dear W——'s mind to-day; I never saw dear E—— look more delighted. What a sight to me, who had just been asking for you all the blessings of Him 'who maketh men to be of one mind in an house!'

"I am desired to cease, that this may go to the post immediately; so God bless you all, prays your exulting, happy, and affectionate father, Daniel Sandford."

It is in his letters to his daughters that the loveliness of Bishop Sandford's character is most completely disclosed. His manner to them has already been described as "uniting tenderness with respect. The closeness of affinity, which is sometimes considered a plea for indifference, was with him only an argument for more exact and delicate attention." It appears, we are informed, from Coleridge's copy of Bishop Sandford's Remains, that this passage formed a theme for one of his musings. The thought touched the heart of that gentle but wayward being, and then, made incorporate with his genius, it comes forth again, radiant with the prismatic hues of his imaginative philosophy:

"I have never met with this remark in any other book; it is most beautiful, and of the deepest and dearest moral interest. The father recognises in his daughters the representatives, and, as it were, renewed types of their mother, and repeats towards them, delicately modified by the difference of the relation, the tender reverence, the inward gentle awe, inseparable from all true love, that is at once pure and deep, and which, even the stirring, gay summer tide, the blossoming May, and sapful leafy June, of our natural life, can and will preserve the purer, more permanent and spiritual element undebased by the earthly accessories, which it elevates, refines, clothes and fills with its own light, and finally almost transubstantiates into its own essence. From the father, the same tone and feeling, again modified by the different relation, will pass to the brothers; and thus the parental home be a rehearsal of the finest duties, of the continuous affections, of the conjugal state: for the reverence of womanhood is the ground of all manly virtues, and a main condition of all female excellence."*

S. T. Coleridge.

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* This Sibylline leaf is not contained in any of the volumes of Coleridge's writings: it may be found in an article in the Quarterly Review, No. 117, to which it appears to have been transcribed from the volume in which it had been written as a note.

(*To be continued.*)

From Stillingfleet's Unreasonableness of Separation.

EXTENT OF DIOCESES.

That our Diocesan Episcopacy is the same for substance which was in the primitive Church. This I begin with, because Mr. Baxter so very often makes his appeal to antiquity in this matter. And my first inquiry shall be into the Episcopacy practised in the African churches; because Mr. Baxter expresseth an esteem of them above others; for in Saint Cyprian's time he saith they were the best ordered churches in the world; and that the bishops there were the most godly, faithful, peaceable company of bishops since the apostles' times. And of the following times he thus speaks, most of the African councils, saith he, were the best in all the world. Many good canons for church order were made by this and most of the African councils, no bishops being faithfuller than they. Therefore concerning the Episcopacy there practised, I shall lay down these two observations.

Obs. 1. That it was an inviolable rule among them, that there was to be but one bishop in a city, though the city were never so large, or the Christians never so many. This one observation made good, quite overthrows Mr. Baxter's Hypothesis. For upon his principles, wherever the congregation of Christians became so great, that they could not conveniently assemble at one place so as to have personal communion in presence, as he speaks; there either they must alter the instituted species of government, or they must have more bishops than one in a city. For, he saith, the Church must be no bigger, than that the same bishop may perfom the pastoral office to them in present communion, and for this he quotes 1 Thess. v. 12, 13; Heb. xiii. 7, 17, *i. e.*, their bishops must be such as they must hear preach, and have conversation with. But that this was not so understood in the African churches, appears by their strict observance of this rule; of having but one bishop in a city how large soever it was. And how punctually they thought themselves bound to observe it, will appear by this one instance, that one of the greatest and most pernicious schisms that ever happened might have been prevented if they had yielded to more bishops than one in a city; and that was the schism of the Donatists, upon the competition between Majorinus and Cæcilian; as the Novatian schism began at Rome upon a like occasion between Cornelius and Novatian.—Now was there not all the reason imaginable upon so important an occasion to have made more bishops in the same city, unless they had thought some divine rule prohibited them?—When there were 46 presbyters at Rome, had it not been fair to have divided them? or upon Mr. Baxter's principles made so many bishops that every one might have had three or four for his share? But instead of this, how doth Saint Cyprian, even the holy and meek Saint Cyprian, as Saint Augustin calls him, aggravate the schism of Novatian for being chosen a bishop in the same city, where there was one chosen before? His words are so considerable to our purpose, that I shall set them down.—*Et cum post primum secundus esse non possit quisquis post unum qui solus esse debeat factus est, non jam secundus ille sed nullus est.* Since there cannot be a second after the first, whosoever is made bishop when one is made already, who ought to be alone, he is not another bishop, but none at all. Let Mr. Baxter reconcile these words to his hypothesis if he can. What! in such a city of Christians as Rome then was, where were 46 presbyters, to pronounce it a meer nullity to have a second bishop chosen? Mr. Baxter would rather have thought there had been need of 46 bishops; but Saint Cyprian who lived somewhat near the apostles' times, and I am apt to think, knew as well the constitution of churches then, thought it overthrew that constitution to have more bishops than one in a city. At Carthage, it seems some turbulent presbyters that were not satisfied with Saint Cyprian's government, or it may be looking on the charge as too big for one, chose one Fortunatus to be bishop there: with this Saint Cyprian acquaints Cornelius; and there tells him how far they had proceeded, and what mischief this would be to the church, since the having one bishop was the best means to prevent schisms. After the election of Cornelius, some of the confessors who had sided with Novatian deserted his party, and were received back again at a solemn assembly, where they confessed their fault, and declared, That they were not ignorant, that as there was but one God, and one Christ, and one Holy Ghost, so there ought to be but one bishop in the Catholic Church. Not according to the senseless interpretation of Pamelius, who would have it understood of one Pope; but, that according to the ancient and regular discipline and order of the Church, there ought to be but one bishop in a city. After the martyrdom of Cornelius at Rome, Saint Cyprian sends to Rome to know who that one bishop was, that was chosen in his place. And the necessity of this unity, he insists on elsewhere; and saith, our Saviour so appointed it, *unam cathedram constituit, et unitatis ejusdem originem, ab uno incipientem sua auctoritate disposuit.* Which the Papists foolishly interpret of Saint Peter's chair; for in his following words he utterly overthrows the supremacy, saying, all the apostles were equal; and a little after, *Episcopatus unus est, cujus a singulis in solidum pars tenetur.* But this is sufficient to my purpose, to show that these holy men, these martyrs and confessors, men that were indeed dying daily, and that for Christ too, were all agreed that a bishop there must be, and that but one in a city, though never so large and full of Christians. Saint Augustin, in his excellent epistle to the Donatists, gives an account of the proceeding about Cæcilian after the election of Majorinus, and that Melchiades managing that matter with admirable temper offered for the healing of the schism to receive those who had been ordained by Majorinus, with this proviso, that where by reason of the schism there had been two bishops in a city, he that was first consecrated was to remain bishop, and the other to have another people provided for him. For which Saint Augustin commends him, as an excellent man, a true son of peace, and father of Christian people. By which we see the best, the wisest, the most moderate persons of that time, never once thought that there could be more bishops than one in a city. In the famous conference at Carthage between the Catholic and Donatist bishops, the rule on both sides was, but one bishop to be allowed of either side of a city and diocese; and if there had been any new made, to increase their number, as it was objected on both sides; if it were proved, they were not to be allowed: for generally then, every diocese had two bishops of the different parties; but in some places they had but one, where the people were of one mind; and nothing but this notorious schism gave occasion to such a multiplication of bishops in Africa; both parties striving to increase their numbers.

Obs. 2. In cities and dioceses which were under the care of one bishop, there were several congregations and altars, and distant places. Carthage was a very large city, and had great numbers of Christians even in St. Cyprian's time, as I have already showed. And there, besides the cathedral called *basilica major et restituta*, in which the bishops always sate, as Victor Vitensis saith, there were several other considerable churches, in which St. Augustin often preached when he went to Carthage; as the *Basilica Fausti*; the *Basilica Leontiana*; the *Basilica Celerinæ* mentioned by Victor likewise, who saith it was otherwise called *Scillitanorum*. The *Basilica Novarum*. The *Basilica Petri*. The *Basilica Pauli*. And I do not question there were many others, which I have not observed; for Victor saith, that when Geisericus entered Carthage, he found there Quodvultdeus the bishop, *et maximam turbam clericorum*, a very great multitude of clergy, all which he immediately banished. And without the city there were two great churches, saith Victor; one where St. Cyprian suffered martyrdom, and the other where his body was buried, at a place called Mappalia. In all he reckons about 500 of the clergy belonging to the church of Carthage, taking in those who were trained up to it; and doth Mr. Baxter imagine all these were intended to serve one congregation? or that all the Christians then in Carthage could have local and presential communion, as he calls it, in one church; and at one altar? Sometimes an altar is taken with a particular respect to a bishop; and so setting up one altar against another, was setting up one bishop against another, as that phrase is commonly used in Saint Cyprian and Saint Augustin; sometimes for the place at which the Christians did communicate, and so there were as many altars as churches. So Fortunatus a Catholic bishop objected to Petilian the Donatist, that in the city where he was bishop, the heretics had broken down all the altars: which is the thing Optatus objects so much against them. And that there were altars in all their churches appears from hence, that not only the oblations were made there, and the communion received, but all the prayers of the Church were made at them: as not only appeals from the African code and Saint Augustin (which I have mentioned elsewhere) but from Optatus, who upbraiding the Donatists for breaking down the altars of churches, he tells them that hereby they did what they could to hinder the church's prayers, for saith he, *illac ad aures Dei ascendere solebat populi oratio.* The people's prayers went up to heaven that way. And that distant places from the city were in the bishop's diocese and under his care I thus prove. In the African code, there is a canon that no bishop should leave his cathedral church, and go to any other church in his diocese there to reside; which evidently proves, that there were not only more places, but more churches in a bishop's diocese. And where the donatists had erected new bishopricks, as they often did, the African council decrees, that after the decease of such a bishop, if the people had no mind to have another in his room, they might be in the diocese of another bishop. Which shows, that they thought the dioceses might be so large, as to hold the people that were under two bishops. And there were many canons made about the people of the Donatist bishops. In one it was determined, that they should belong to the bishop that converted them, without limitation of distance; after that, that they should belong to the same diocese they were in before: but if the Donatist bishop were converted, then the diocese was to be divided between them. If any bishop neglected the converting the people of the places belonging to his diocese, he that did take the pains in it, was to have those places laid to his diocese; unless sufficient cause were showed by the bishop, that he was not to blame. Let Mr. Baxter now judge, whether their bishoprics were like our parishes, as he confidently affirms. Saint Augustin mentions the *Municipium Tullense* not far from Hippo, where there was a presbyter and clerks under his care and government: and he tells this particular story of it; that a certain poor man who lived there fell into a trance, in which he fancied he saw the clergy thereabout, and among the rest the presbyter of that place who bade him go to Hippo to be baptized of Augustin who was bishop there; the man did accordingly, and the next Easter put in his name among the competentes and was baptized, and after told Saint Augustin the foregoing passages. It seems the Donatists were very troublesome in some of the remoter parts of the diocese of Hippo, whereupon Saint Augustin sent one of his presbyters to Cæcilian the Roman president, to complain of their insolence, and to crave his assistance, which, he saith, he did, lest he should be blamed for his negligence, who was the bishop of that diocese. And can we think all these persons had præsential and local communion with Saint Augustin in his church at Hippo? While he was yet but a presbyter at Hippo, in the absence of the bishop he writes to Maximinus a Donatist bishop a sharp letter, for offering to rebaptize a deacon of their church who was placed at Mutagena, and he saith, he went from Hippo to the place himself to be satisfied of the truth of it. At the same place lived one Donatus a presbyter of the Donatists, whom Saint Augustin would have had brought to him against his will, to be better instructed, as being under his care, but the obstinate man rather endeavored to make away himself, upon which he writes a long epistle to him. In another epistle he gives an account, that there was a place called Fussala, which with the country about it, belonged to the diocese of Hippo; where there was abundance of people, but almost all Donatists; but by his great care in sending presbyters among them, those places were all reduced; but because Fussala was 40 miles distant from Hippo, he took care to have a bishop placed among them; but as appears by the event he had better have kept it under his own care. For upon the complaints made against their new bishop, he was fain to resume it; as appears by a presbyter of Fussala, which he mentions afterwards. However it appears, that a place 40 miles distance was then under the care of so great a saint, and so excellent a bishop as Saint Augustin was. And could Mr. Baxter have found it in his heart to have told him that he did not understand the right constitution of churches? How many *Quæres* would Mr. Baxter have made about the numbers of souls at Fussala, and how he could take upon him the care of a place so far distant from him? And it is no hard matter to guess what answer Saint Augustin would have given him.

But besides this plain evidence of the extent of dioceses, we have as clear proof of metropolitan provinces in the African churches. *Quidam de Episcopis in provincia nostra*, saith Saint Cyprian; and yet he speaks of his predecessor's times, which shows the very ancient extent of that province, *In provincia nostra per aliquot civitates*, saith he again; which shows that more cities than Carthage were under his care. *Quoniam latius fusa est provincia nostra*, in his epistle to Cornelius. In the African code it appears the bishop of Carthage had the primacy by his place; in the other provinces by seniority of consecration. Victor mentions one Crescens, who had 120 bishops under him as Metropolitan. And I hope, at least for the sake of the African bishops, Mr. Baxter will entertain the better opinion of the English Episcopacy.

But that he may not think this sort of Episcopacy was only in these parts of Africa, let us inquire into the Episcopacy of the church of Alexandria. And we may suppose Athanasius did not spend all his zeal upon doctrinal points, but had some for the right constitution of churches; and yet it is most certain the churches under his care could not have personal communion with him. It is observed by Epiphanius, that Athanasius did frequently visit the neighbor churches, especially those in Marœotis; of which Athanasius himself gives the best account. Marœotis, saith he, is a region belonging to Alexandria, which never had either bishop or suffragan in it; but all the churches there are immediately subject to the bishop of Alexandria; but every presbyter is fixed in his particular village; and here they had churches erected in which these presbyters did officiate. All this we have expressly from Athanasius himself, whence we observe, that here were true parochial churches; for so Athanasius calls them churches, and not bare oratories. That these had presbyters fixed among them, who peformed divine offices there. That these were under the immediate inspection of the bishop of Alexandria, so that the whole government belonged to him. That these were at that distance, that they could not have local communion with their bishop in his church at Alexandria. Which is directly contrary to Mr. Baxter's Episcopacy. So in Alexandria, itself, there were many distant churches with fixed presbyters in them, as Epiphanius several times observes: and it would be a very strange thing indeed, if so many presbyters should have fixed churches in Alexandria, and yet the whole church of Alexandria be no bigger than to make one congregation for personal communion with the bishop. But Mr. Baxter's great argument is, from the meeting of the whole multitude with Athanasius in the great church at Alexandria to keep the Easter solemnity; whence he concludes, that the Christians in Alexandria were no more than that the main body of them could meet and hear in one assembly. Whereas all that Athanasius saith, amounts to no more than this, that the multitude was too great to meet in one of the lesser churches, and therefore a great clamor was raised among them that they might go into the new church; Athanasius pressed them to bear with the inconveniency and disperse themselves into the lesser churches; the people grew impatient, and so at last he yielded to them. But what is there in all this to prove that all the Christians in the whole city were then present, and that this church would hold them all? If a great assembly should meet at one of the lesser churches in London upon some solemn occasion, and finding themselves too big for that place should press the bishop to open Saint Paul's for that day before it were quite finished, because of the greater capacity of the church for receiving such a number, would this prove that Saint Paul's held all the Christians in London? Athanasius saith not a word more, than that it was Easter, and there appeared a great number of people, such a one as Christian princes would wish in a Christian city. Doth he say, or intimate, that all the Christians of the city were present? that none of them went to the lesser churches? or were absent, though the crowd was so great? Doth he not say, the multitudes were so great in the smaller churches in the Lent assemblies, that not a few were stifled and carried home for dead? And therefore it was necessary to consider the multitude at such a time. In my mind Mr. Baxter might as well prove that the whole nation of the Jews made but one congregation; because at the dedication of Solomon's temple there was so great a multitude present, that one of the lesser synagogues could not hold them. But the argument is of greater force in this respect, that God himself appointed but one temple for the whole nation of the Jews: and therefore he intended no more than a single congregational church. But to serve this hypothesis, Alexandria itself must be shrunk into a less compass; although Dionysius Alexandrinus who was bishop there saith it was *he megiste polis*, a very great city, and the geographer published by Gothofred saith it was *sphodra megiste*, an exceeding great city; so great that it was *asulleptos*, past men's comprehension: and Ammianus Marcellinus saith it was the top of all cities. And for the number of Christians there long before the time of Athanasius, Dionysius Alexandrinus saith in a time of great persecution, when he was banished, he kept up the assemblies in the city, and at Cephro he had a large church, partly of the Christians of Alexandria which followed him, and partly from other places, and when he was removed thence to Colluthion, which was nearer the city, such numbers of Christians flocked out of the city to him, that they were forced to have distinct congregations: so the words *kata meros* signifie, and so Athanasius useth them, *kata meros kai dieremenos*, for the Christians meeting in several congregations. If there were such a number of Christians at Alexandria so long before, under the sharpest persecution, is it possible to imagine, in so great a city, after Christianity had so long been the religion of the empire, that the number of Christians there should be no greater than to make one large congregation? There is no hopes of convincing men, that can build theories upon such strange improbabilities. I shall only add one instance more from antiquity, which is plain enough of itself to show the great extent of diocesan power then; and that is of Theodoret, a great and learned bishop; and although his bishoprick was none of the largest, yet in his epistle to Leo, he saith he had the pastoral charge of 800 churches; for so many parishes, saith he, are in my diocese, which he had then enjoyed twenty-six years. Doth Mr. Baxter believe that all the Christians in these 800 churches had personal communion with Theodoret? And yet these parishes did not change their species, for he saith they were churches still.

For the Churchman.

Rev. Sir,—I have read with much concern a communication in your last paper under the signature of "Occidentalis," containing some very severe, and as facts will show, wholly unmerited strictures upon the *conduct*, and in some degree upon the *motives*, of the Reverend Professor Whittingham, in relation to his late letter on the subject of large dioceses. As the person to whom that letter was addressed, I feel constrained, in justice to Dr. Whittingham, to ask the admission into your columns of a few words which will be sufficient to clear that gentleman from the charges made under the first "protest" of "Occidentalis."

The grounds of your correspondent's censure seem to be:—1. That Dr. Whittingham's letter bore his official character in the title-page, thus "obtruding upon the Church, under his official name and title, and in a form so direct and imposing, his individual sentiments upon a controverted question."

2. That it was published neither for sale, nor in a periodical, but as "*a letter missive*, under his official name and title, to the clergy of the Protestant Episcopal Church in the Diocese of New York, containing sentiments and views designed to influence their opinions upon a question of *especial local* importance." Upon these grounds your correspondent pronounces the conduct of Professor Whittingham, as "unauthorized and presuming."

To the *first* of these charges I would reply, that the letter received from the Rev Dr. Whittingham by the writer of this, was *without any title whatever* prefixed, and had only the simple subscription of his name. The charge therefore falls to the ground. The letter was drawn from Dr. Whittingham precisely in the manner mentioned in the advertisement attached to it. I had been, in common with many members of the last Convention, much impressed with the remarks of that gentleman, then made; and in conversation with others the desire has been expressed, that they could be made public, as having an important bearing upon our church polity. A few weeks ago, at the suggestion of a presbyter of Western New York, and with the approbation of others, an application was made to Dr. Whittingham for the substance of his remarks, with the intention of procuring their insertion in the columns of the Gospel Messenger. The object was to disseminate all the information which might tend to throw additional light upon the question which was then *not controverted*, but under friendly discussion in that paper. In reply to the application the letter as published was received; but as a *subsequent* alteration in the mode of publication called for a title-page, that was prepared by the writer. He affixed "the official name and title" of the author of the letter, because he thought that the statements set forth would command a readier attention when known to proceed from one whose reputation for learning was so well established, and whose motives were above suspicion. Had the most remote idea been entertained that the motives of the author of the pamphlet would be called in question, or that any thing in it would have formed the ground of a personal attack, the publication would assuredly have been suppressed altogether.

As to the *second* charge, the form of publication, I would state that this was adopted *entirely without the knowledge* of Dr. Whittingham, and consequently this charge also vanishes. After the letter was received by the present writer, the facts and reasonings contained in it seemed to several persons to whom it was shown of too much general importance to be confined to our own diocese. The columns of the Gospel Messenger would have amply served for the distribution of the letter throughout our own borders, but it would have been in a very great measure unknown without. With a view therefore of sending it to the clergy in distant portions of our land, the pamphlet form was adopted—not at the sole motion of the writer of these lines, but with the concurrence of others concerned in its publication. As therefore Dr. Whittingham was utterly ignorant of the mode of publication, "Occidentalis" will it is hoped allow that the pamphlet is not, as he charges, "a letter missive, designed to influence the opinions of the clergy of the Protestant Episcopal Church in the Diocese of New York upon a question of *especial local* importance." The author of this pamphlet did not write in a spirit of dictation, and he certainly never wished, as his accuser would allege, "to superintend the views of those already in the sacred office;" but merely at the desire of several of his brethren, to express his own opinion on a question *not* of "*especial local* importance" only, but of very great moment to the Church throughout the whole United States. The design of the publishers in substituting a pamphlet form for that originally intended, was that the views of the author might receive an extensive consideration in other dioceses, and that the letter might be placed in a permanent shape, convenient for binding with other pamphlets, and for easy reference at a future period.

The writer of this communication believes that "Occidentalis" will see that his charges against Dr. Whittingham are not sustained. That that gentleman has *not* "obtruded upon the Church, under his *official name and title*, his individual sentiments upon a controverted question." That he has *not* issued "*a letter missive*, under his official name and title, to the clergy, &c., designed to influence their opinions upon a question of *especial local* importance:" and consequently, that there is nothing more "unauthorized and presuming in this whole proceeding" than in any other attempt to discuss fully and dispassionately those points which most nearly concern the prosperity of the Church, and the glory of God.

A Clergyman of Western New York.

For the Churchman.

To the Editors of the Episcopal Recorder.

In the 31st canon of the General Convention of our Church I find the following words:—

"No clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the Churchwardens, Vestrymen, or Trustees of the congregation."

You, gentlemen, have taken your stand on one of the watch-towers of the Church, and profess to cherish great interest in its institutions. In addition to this, you have solemnly declared to the world, by taking upon you your ordination engagements, that you will defend its bulwarks, and endeavor, God being your helper, to maintain peace, quietness, and love among its various members, clerical as well as lay. Permit me, then, to ask your candid opinion in relation to the meaning of the above extract; and especially whether the canon is intended to embrace or exclude *watering places* "within the parochial cure of another clergyman?"

Yours, &c., Pax.

For the Churchman.

Dear Brother,—You have lately written much upon the subject of the 'salvability of the Heathen,' and I doubt not you have been actuated by a sincere desire to propagate truth. Unfortunately, I am one of those who been been alarmed, lest the aid of your powerful pen should be claimed on the side of error. After the candid and courteous manner in which you have stated your own sentiments, and the free use which you have volunteered of your columns for the discussion of the subject, I am influenced by what I suppose to be a similar love of truth, to offer a few remarks upon the subject of your first postulate. You say, 'The redemption of Christ is universal, comprehending in its benefits the whole human race.'

Upon this postulate I am disposed to join issue, a friendly brotherly issue. Certainly, according to the terms which you have employed, as I understand them, I do not believe it. If the 'redemption of Christ is universal, comprehending in its benefits the whole human race,' then it seems to me universal salvation is the inevitable consequence. My reasons for this opinion are as follow.

Before I proceed, it may be proper for me to say, that it is your *whole* postulate, taken together, to which I find exception. If you had said the 'redemption of Christ is universal, comprehending in (some of) its benefits the whole human race,' I could have concurred. But when you assert that the whole human race are comprehended in the benefits, i. e., in *all* the benefits of Christ's redemption, I can understand such a proposition in no other sense than as asserting universal salvation. To me it seems undeniable that the whole human race are interested in *some* of the benefits of Christ's redemption. That they live, move, and have their being, are reprieved for a moment from the execution of the fearful sentence of God's law, have any revelation of mercy made to them, (whether written or traditional) is altogether to be ascribed to the 'redemption which is in Christ Jesus.' If Jesus Christ had not assumed the relationship of 'our Redeemer, and made, as it respected our relation to the Father,' a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, I do not understand how any of the children of men could be saved. But with this universal benefit of Christ's redemption, salvation, I suppose, depends still upon the application of other benefits, which can be conferred upon those only (Jews and Gentiles) who 'call upon the name of Jesus Christ,' both theirs and ours. This seems to me to be the purpose of St. Paul's reasoning in Rom. x., 'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.'

My meaning will be more manifest, by going into a brief inquiry, respecting the term 'Redeemer,' allowed to be on all hands, one of the most important terms in the whole vocabulary of theology.

The word 'redeemer,' is from 'redimo,' to 'ransom,' to 'buy off.' The same idea is conveyed by the Greek term απολυτρωσις which is translated 'redemption' in the New Testament. The *office* of a 'redeemer' originated in a very remote antiquity, to which we must go back, in order to understand the meaning of the term as it is applied to our Lord Jesus Christ. In the present state of society we have no prototype of such an office.

In the early ages of the world mankind subsisted in separate families or clans, widely dispersed, acknowledging no other political tie but that of kindred, and possessed of no other source of redress, than this, for their grievances. The chief security which they had for their lives and property, was to stand by one another in the hour of danger, to vindicate each other's rights, and to inflict that justice which, in later times, belongs to the magistrate.

In the histories of almost all nations, the feuds arising out of family attachment, in prosecuting the sacred right of revenge for an injured or murdered kinsman, are among the most important of their transactions, and the occasion often of the most bloody conflicts. The person on whom the duty of vindicating the rights of an injured relative devolved, who was generally the person nearest of kin, was denominated his *Goel*, the term rendered in the Old Testament 'redeemer.' It belonged to this person, as the representative of the injured party, to require compensation for his wrongs, to effect his deliverance out of captivity, or, if necessary, to avenge his blood. From the last of these duties many eminent scholars the have supposed the Redeemer to have taken name of *Goel*, because it signifies 'one polluted or defiled with blood,' an 'avenger of blood;' because he was considered as polluted with the blood of his relative, and rendered infamous until it was revenged.

The origin of these notions, from whence the ancient redeemers derived their titles, may be derived from Scripture, where we find the term constantly occurring, and the feature of an 'avenger of blood' distinctly attached to the office. GOD commanded Noah, 'At the hand of every man's *brother* will I require the life of man,'—'Whoso sheddeth man's blood, by man shall his blood be shed,' Gen. ix. In accordance with this divine appointment, it is natural to suppose that before the institution of magistrates the enforcing of this primeval law would devolve upon the relations and friends of the murdered person. It is easy from hence to understand that those whose duty it was to execute the office of redeemers would be disgraced and polluted with blood till justice had been done. This notion is plainly recognised in the law of Moses, 'For blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.' Num. xxxv. 33.

But whatever may be the origin of the term redeemer, the nearest relations of the deceased are acknowledged by the laws of almost all nations as the proper persons, who of right ought to demand satisfaction in cases such as is above referred to.

It was so among the Jews. The appointment of cities of refuge was intended to restrain in certain cases the exercise of this right in the redeemer or avenger of blood. While it protected the unfortunate man-slayer from the vengeance of the avenger, it established his right with respect to the murderer. In the reign of David we find the redeemer still accustomed to prosecute his right, as appears from the feigned story of the woman of Tekoah. The whole family were risen up against her, saying, 'Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew.' 2 Sam. xiv. 7.

Among the ancient Greeks they had no public officer charged by the state to look after murderers. The relations of the deceased alone had the right to avenge. (See Professor Goguet, in his Origin of Laws; vol. ii. c. 1. art. 8., where other authorities are quoted; viz. Homer Iliad, 1, 9, v. 620, &c. Pausanias lib. 5, ch. 1, p. 376, &c. Plato de legibus, 1, 9, p. 930, &c. Demosthenes, in Aristocrat. p. 736.)

In the laws of England the same custom is recognised. 'An appeal (says Blackstone, book iv. ch. 23,) when spoken of as a criminal prosecution, denotes an accusation by a *private* subject against another for some heinous crime, demanding punishment on account of the particular injury suffered, rather than for the offence against the public.' This was a custom derived to us, in common with other northern nations, from our ancestors, the ancient Germans; among whom, according to Tacitus, Luitur homicidium certo armentorum, ac pecorum numero, recipitque satisfactionem universa domus.' In the same manner, by the Irish Brehon law, in case of murder, the Brehon judge was used to compound between the murderer, and the friends of the deceased who prosecuted him, by causing the malefactor to give unto them, or unto the wife or child of him that was slain, a recompense, which they called an *Eriach*. And thus we find in the Saxon laws (particularly those of King Athelstane, the several weregilds for homicides established in progressive order, from the death of the ceorl (or peasant) up to that of the king. 'The only offence against one's relation, for which an appeal can be brought, is that of *killing* him, by either murder or manslaughter. But this cannot be brought by every relation, but only by the wife, for the death of her husband, or by the heir male for the death of his ancestor.'

There was also a law passed in the reign of King Edmund, A. D. 946, which declared that a *murderer* should alone be obnoxious to the resentment of the near relatives of him whom he had murdered, and not to his whole family. Henry's History of England, book ii. c. 7.

In Turkey *murder* is never prosecuted by the officers of government; it is the business of the next relations, and of them alone, to revenge the slaughter of their kinsman. (Lady Montague's Letters, No. 42.)

Among the Circassians all the relatives of a murderer are considered guilty. If the thirst of vengeance is quenched by a price paid to the family of the deceased, the tribute is called Thlill-nasa, or the price of blood; but neither princes nor usdens accept of such a compensation, as it is an established law among them to demand 'blood for blood.' Pallas' Travels, vol. i. p. 405.

Among the Arabians, 'The interest of the common safety has for ages established a law which decrees that the blood of every man who is slain must be avenged by that of his murderer. This vengeance is called *Tar*, or retaliation, and the right of exacting it devolves on the nearest of kin to the deceased. So nice are the Arabs on this point of honor, that if any one neglects to seek his retaliation he is disgraced for ever. He therefore watches every opportunity of revenge; if his enemy perishes from any other cause, still he is not satisfied, and his vengeance is directed against the nearest relation. These animosities are transmitted as an inheritance, from father to children, and never cease but by the extinction of one of the families, unless they agree to sacrifice the criminal, or *purchase the blood* for a stated price in money or in flocks. Without this satisfaction there is neither peace, nor truce, nor alliance between them; nor sometimes even between whole tribes.' (Volney's Travels in Egypt and Syria, vol. i. p. 367, 3d. edit.

Among the Indian nations of North America, the same law prevails. 'If murder be committed, the family of the deceased only have the right of taking satisfaction. They collect, consult, and decree. The rulers of a town or of a nation (or tribe) have nothing to say or to do in the business.' Morse's Indian Report, appendix, p. 99.

The several acts performed by a relative in behalf of his kinsman, would in the Hebrew language be denominated *Goelah*, redemption; and would express the act of a near relation who would stand forth in certain cases as the representative of his incapacitated or deceased kinsman. As it was from the hand of the redeemer, the captive expected the ransom price to be paid, which was to restore him to liberty, to him he looked for that exertion of force which might be necessary to effect his deliverance, or to avenge his blood upon his murderer. This was the common and received meaning of the word, the ransom, deliverance, or vengeance which was accomplished by a kinsman in his right of blood. When the term *Goelah* is used for the interposition of the Most High in the affairs of men, it will be found to have reference, for the most part to the incarnation of the Son of GOD, and his work, whereby he has become our kinsman and obtained the right of redemption.

Let us now see what the New Testament writers say upon the subject.

They say that JESUS CHRIST is the 'ransomer,' and in this sense the 'redeemer' of all mankind. 'There is one GOD, and one Mediator between GOD and men; the man CHRIST JESUS who gave himself a *ransom* for all.' 1. Tim. ii. 6. Αντιλυτρον properly signifies, the price by which captives are redeemed from an enemy, and that kind of exchange in which the life of one person is redeemed by the life of another. So Aristotle uses the word for redeeming 'life by life.' And Cæsar informs us that the 'ancient Gauls practised human sacrifices on this remarkable principle, that the anger of the immortal gods could be no otherwise appeased than by paying the life of one man for that of another.' Cæsar Com. lib. vi. 15. The blood of JESUS CHRIST, as the ransom price for *all*, was typified by the offering of Abel, by the sacrifices of Noah, of Abraham, of Isaac, and of Jacob. And it was set forth in the sacrifices of the Jewish religion; in JESUS CHRIST, 'the Lamb of GOD which taketh away the sin of the world,' we behold that ransom which the ALMIGHTY GOD considers as an equivalent for the forfeited lives of all his rebellious creatures. This is an oblation which he esteems perfectly satisfactory to the claims of his violated justice, so that now he can 'be just and yet justify the ungodly.' 'We were not redeemed with corruptable things, as silver and gold, but with the precious blood of CHRIST, as of a Lamb without blemish and without spot.' In this sense I can agree with you that the 'redemption of CHRIST is universal, comprehending in its benefits the whole human race.'

Here, as I suppose, the benefits of CHRIST's redemption cease to be universal. In his character of the 'Deliverer,' in which he applies the benefits of his 'ransom,' he redeems none who do not repent of their sins, and believe the Gospel. So it seems to me. The deliverance of a sinner from the captivity of sin and Satan is a redemption not by *price*, but by opposing *power* to *power*. Thus GOD redeemed the children of Israel from the bondage of Egypt, 'With a stretched out arm, and with great judgments.' So also, he delivered his people, the children of Israel, from Babylon; and in many other instances 'the high GOD was their Redeemer' from temporal calamities. These deliverances of Israel according to the flesh were designed to be typical and illustrative, as I suppose, of that other deliverance which the incarnate Saviour accomplishes for his people, the true Israel of GOD. Agreeably with this use of the word *Goel*, St. Paul translates it in one place by the Greek ὁ ῥυόμενος, the 'deliverer or rescuer.' Rom. xi. 26. A powerful enemy has led away captive the fallen sons of Adam. From his hands the Redeemer of Israel delivers them that 'call upon him.' Besides this enemy from without, sin has possession of every human heart. A 'strong man armed' within the citadel, which, if it be not combated by a stronger arm than the sinner himself possesses, will prevail to keep possession, or to bind him fast again when released, and keep him in perpetual captivity. Against this foe the believer experiences the aid of the mighty hand and the outstretched arm of his Redeemer. 'Then comes out of Zion the *Deliverer* and turns away ungodliness from Jacob, for this is his covenant with them, when he takes away their sin.' 'Let Israel trust in the LORD, for with the LORD there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his iniquities.'

Besides deliverance, it pertains to the office of JESUS CHRIST, as the Redeemer of his people, to avenge their cause against Satan, and all who have sided with him in hating and persecuting them. 'Many are the afflictions of the righteous,' through 'much tribulation' they must pass to the possession of their inheritance; and such is the hostility of devils and men, that it has become a fixed order, that 'if any man will live godly in CHRIST JESUS, he must suffer persecution.' It is certain that the enemies of the 'true Israel' cannot hurt their souls. Against their bodies, however, they are often permitted to prevail; their reputations, and their estates. A long and determined warfare has been going on between the followers of CHRIST, and the world, the flesh, and the devil. It will not last for ever. 'Shall not GOD avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.' Luke xviii. 7. The time of vengeance is fixed, and though GOD bear long with the enemies of his Church, 'the day of vengeance is in his heart.' Even the 'spirits of the just,' who are departed this life, are represented in the sacred volume of prophecy as making such a demand upon their Redeemer. 'I saw under the altar the souls of them that were slain for the word of GOD, and for the testimony which they held, and they cried with a loud voice, saying, 'How long, O LORD GOD, holy and true, dost thou not judge and *avenge* our blood on them that dwell on the earth.' Rev. vi. 9, 10. It is for this reason that the second coming of our Redeemer is to be 'with vengeance.' Isa. xxxv. 4; 2 Thess. i. 8.

Neither is it upon their mortal enemies alone that JESUS CHRIST will 'avenge the blood of his saints.' Death is another enemy, who is to be destroyed. 'From the hand of death I will redeem them.' 'O death, I will be thy plague; O Hades, I will be thy destruction.' Hos. xiii. 14. 'He will swallow up death in victory, and the LORD GOD will wipe away tears from all faces; and the *rebuke of his people* shall be taken away from off all the earth, for the LORD hath spoken it.' Isa. xxv. 8. 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' 1 Cor. xv. 54.

Perhaps you will say, I assent to all this. I never meant to assert that any man, Jew or Gentile, Christian or Heathen, can be saved, notwithstanding the *ransom* which is paid for his redemption, without *deliverance* from the service of sin and Satan; or that such deliverance is even vouchsafed to any who do not *repent* and *believe* the Gospel as it is made known to them. I have only supposed that the Gospel, by 'the HOLY SPIRIT, is given to all mankind,' even where they have not the 'letter;' and that the Heathen may exercise evangelical faith and repentance. If so, the difference between us is reduced to a very narrow limit, and need not, must not, disturb the unity of the Spirit. Yours, G. B.

Philadelphia, July 9, 1838.

THE CHURCHMAN.

SATURDAY, JULY 28, 1838.

TOWNSEND'S BIBLE.—We invite the attention of our readers to the following prospectus, assuring them of our sincere belief that it is no more than a fair representation of the merits of the work which it describes. The prospectus is so full that at present we need add nothing to give the reader a correct idea of the work. The biblical student will find it an important auxiliary, and to families this edition of the Bible may be recommended as possessing peculiar advantages for the purposes of general reading. Prefixed to each volume is an index pointing out appropriate portions of the Scripture for every day, by adhering to which the Old Testament may be read through once and the New Testament twice in the course of the year. This is not the occasion for a critical review of the work, yet we cannot give even the present brief notice without expressing our sense of the benefit which Dr. Coit has conferred on the Church by carrying through the press an American edition of so valuable a work. The introduction of parallelisms and a choice and copious selection of references by the American editor have given the book an additional value. We ought to add, that the mechanical execution is excellent: the type large and the paper of a superior quality.

Proposals for Publishing by Subscription the Holy Bible, arranged in Historical and Chronological Order; (on the basis of Lightfoot's Chronicle;) In such a manner that the books, chapters, psalms, prophecies, &c., &c., may be read as one connected history, in the words of the Authorized Translations;—The Gospels on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis;—The account of the Resurrection, on the authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostle's arguments. With copious notes on the principal subjects in Theology and Indexes. By the Rev. GEORGE TOWNSEND, M. A., Prebendary of Durham, and Vicar of Northallerton. *Revised, punctuated, divided into paragraphs and parallelisms, Italic words re-examined, a choice and copious selection of references given, &c.* By the Rev. T. W. COIT, D. D., Late President of Transylvania University.

In issuing a prospectus for this work, the publishers find themselves in possession of so great an amount of testimony from men eminent for learning and piety, and also from periodicals of the most approved character, all recommending the work, that they need say but little on the subject of its merits. They wish, however, before stating their proposals and giving recommendations, to present in brief, to those whose patronage they solicit, a little explanation of the work beyond what would at first be likely, perhaps by most persons, to be gathered from the bare title-page; and they would also suggest a few considerations as to the usefulness of the work to different classes of readers.

It appears from the title-page, that the work presents the contents of the Bible in historical and chronological order. By this, it is meant, that the record of every *event*, for instance, is placed where it properly belongs, according to the time, circumstances, &c., in which it occurred; and so as to the record of every *sentiment* spoken, and every *declaration* announced, every *precept* given.

Whether such an arrangement of the entire contents of the Bible can be made, is no longer a question. The want of it, or rather, the evil of not having it, has been felt more and more; and though it is not to be expected that every minute particular should be disposed of absolutely beyond all doubt or query, we have, at length, in this work of Mr. Townsend, the arrangement desired.

Moreover, not only are the whole contents of the Bible thus arranged in certain order, but they are disposed of in portions according to certain periods of time, within which, respectively, is comprised all that belongs to each successive period; as for instance, from the creation to the deluge, in the opening of the Old Testament; and from the birth of CHRIST to the temptation, in the opening of the New Testament.

Thus the reader of the Bible is, in this work presented with a complete history of the world and of the Church, according to the natural and true order of the occurrence of events and things, from the beginning of creation and the first moments of redeeming love among our race, down to the close of the sacred canon. It may be observed also, that the author concludes the work with a brief review of the history of the Christian Church, from the close of the apostolic age to the present time.

And now, as to the usefulness of this arrangement, how manifestly great it must be! In how many instances, by the mere bringing of things together in their proper connection which are separated in the common order, will the arrangement be in place of, if not even better, than the most luminous extended comment! To how many, for instance, are the prophetical books of the Old Testament especially, involved in great obscurity, which obscurity is at once and almost entirely dissipated, only by having the contents of them properly arranged as to time, &c., as they are in this work of Mr. Townsend.

Considered in this view, it may justly be said, as the author himself has suggested, that every class and description of readers and admirers of the sacred volume, may derive advantage from this arrangement of its contents.

The unlearned will be better able to comprehend and solve those difficulties which originate in an ignorance of the occasion on which a psalm or prophecy was written; and the learned will more easily trace the meaning of peculiar words, the object of obscure expressions, or the intention and scope of passages which require more particular attention.

The student of history may be justly expected to be much assisted by the arrangement. And how important is assistance in this department of knowledge, especially in connection with the Bible! As the history of the world in general has been called "*philosophy* teaching by examples," "the history of the Bible," as Mr. Townsend remarks, "may be called *religion* teaching by examples." And "in the arrangement of the narrative of Scripture," as he continues to observe, "the student of history may read the prophecies that foretold events, and in the events recorded in the history, the accomplishment of those prophecies."

The arrangement will be useful even to the general reader, and to those who read only from their love of literature and general knowledge. For by the arrangement, the literary beauties of the Scriptures appear to still greater advantage.

Even the infidel and skeptic, who have thoughtlessly rejected revelation, because in truth they have never faithfully examined its evidences, may perceive in this arrangement a most convincing demonstration of its authenticity, genuineness, and inspiration. Lord Bacon has observed that "the harmony of a science, each part supporting the other, is, and ought to be, the true and brief confutation and suppression of all the smaller sorts of objections." And the remark will apply to the arrangement of the Bible.

But most of all, the minister, the Sabbath school teacher and scholar, and the pious humble Christian, the father and the mother who would rightly instruct their children and household in the knowledge of the word of GOD—these all may derive important assistance from this arrangement.

"In expounding the Scriptures, the *primary* meaning of a passage is of the utmost importance:' and this is often aptly and forcibly brought out simply by restoring a correct and natural arrangement. How often too may a character, or an event, a precept, a sentiment, or even a doctrine, be elucidated by the same means.

"The best foundation of a good education is a knowledge of Scripture." And with what increased readiness and delight will that knowledge be acquired when children become interested in the Bible, as a continuous complete history. Too often, while their attention is arrested by its beautiful and impressive narratives, are they interrupted and embarrassed, if they would fully understand, by the explanations rendered necessary only perhaps in consequence of the want of a more correct and perfect arrangement, which is here supplied.

To all classes of readers of the sacred volume, then, the publishers say with confidence, that the work they here offer will be found highly useful: and respecting their edition, that it will not suffer, in the least, by a comparison with the English. The paper is of a good quality and uniform throughout the work, both volumes being completed and now ready for delivery; the type is sufficiently large even for the reader who is advanced in life; and the impression is clear and distinct, not excepting that of the *reference letters* and *figures*, which in almost all works where they are used are but too often indistinct and obscure.

Terms.—To subscribers, *eight dollars* per copy in handsome *cloth* binding; *nine dollars* in plain *sheep*, and *ten dollars* in plain *calf*. To those who wish to take but one volume, the price will be $4 50 for the Old Testament, and $4 00 for the New, in cloth binding.

For the Churchman.

Sir,—In your journal, about four months since, I saw quite a favorable notice of a magazine, just commenced at that time I believe.—I have several children and I concluded to take it, as from your remarks I judged it a work from which my children might gain instruction. But I find that it is a work which no Christian should give his child to read unless he wishes him to imbibe Popish sentiments. It is composed of little else than reading, exclusively attempting to prove the truth of the Romish Church, and the falsity of our divine religion. I should not have noticed the Children's Catholic Magazine, did I not think it was doing injury among our children; and I know several of my friends take it, one of whom spoke to me regarding the propriety of noticing it to you. Probably you have not seen the last three numbers, as I think that if you did you would have noticed the bigotry and superstition which they contain. I trust you will warn our friends against taking the work, and I will not permit any of my family to see it again. I am respectfully, your obedient servant.

A SUBSCRIBER.

Remarks.—We must confess our surprise that any notice of ours should have induced "A Subscriber" to place the work referred to in the hands of his children. The fact that the magazine is *Roman* Catholic is of itself a proof that it is not *Catholic*, and it is only publications which are truly Catholic, or which teach doctrines unmixed with Romish errors, which Churchmen should select for forming the minds of their children. We have seen only the first number of the magazine, and in our notice of that we took occasion to show that its Romanist or anti-catholic spirit was displayed, and this we thought would be enough to decide Episcopalians against putting it in the hands of their children, whatever else might have been said in its favor. If it advocates the views of the Church of Rome and aims to expose what its editor or editors believe to be the errors of Protestants, we do not see that Protestants have a right to complain. "A Subscriber" is doubtless aware that our Sunday School Union publishes a Children's Magazine, which has ever been conducted with great ability, and still gives entire satisfaction to the members of the Church. So far as our advice may have weight, we would recommend him and all other parents in our communion to place this magazine in the hands of their children and leave Romanists, Presbyterians, and others quietly to pursue the course which their conscience shall dictate, in regard to those for whose education they are responsible.

DR. SCHROEDER.—A letter from Dr. Schroeder, under date of Oxford, July 2, gives the gratifying information of the improved state of Mrs. Schroeder's health.

MELVILL'S SERMONS.—Messrs. Swords & Stanford have in press and nearly ready for publication an edition of Melvill's sermons, with a preface by Bishop M'Ilvaine of Ohio. The edition comprises all the discourses which have been published by consent of the author.

It gives us pleasure to announce the arrival of the Rev. W. F. Walter, from Liverpool, in good health. He left Rev. Messrs. Smith and Clark in England, who will probably remain a short time longer.

The Present State of the Question in regard to the Division of the Diocese of New York; with a summary of the Reasons therefore. July, 1838.

We have just received this pamphlet, and though we have not read it are glad to see that the subject continues to be discussed.

TO CORRESPONDENTS.—"Cleric," in our next.
"D. R." in our next.
"Amicus" is received.

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit it again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

New York, July 2, 1838.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

THIRD ANNUAL REPORT OF THE PROCEEDINGS OF THE BOARD OF MISSIONS.

(*Concluded from page* 75.)

Boston, June 20, 1838.

On motion of the Rt. Rev. Bishop Onderdonk, the above report was ordered to be entered on the minutes; and also, on motion of Mr. Huntington, it was referred to a committee of three.

The Rev. Mr. Richmond and Messrs. Huntington and Lovell were appointed the committee.

The Secretary read a letter also from the Rt. Rev. Bishop Kemper, acknowledging the receipt of the circular addressed to him, by order of the Board, at their last annual meeting.

The Secretary read a letter from the Rt. Rev. Bishop Chase, enclosing a draft for one thousand dollars, being the amount received by him, under a resolution of the Board, of June 24th, 1836, which, on motion of the Rt. Rev. Bishop Doane, was referred to a committee of three.

The Rt. Rev. Bishop Doane, the Rev. Dr. Tyng, and the Rev. Mr. Jones were appointed the committee.

The Rev. Mr. Carder, the Secretary and General Agent of the domestic committee, having laid before the Board an extract of a letter from the Rt. Rev. Bishop Kemper, apprizing the Board of his returning to the domestic treasury the amount received by him for travelling expenses,

On motion of the Rev. Dr. Jarvis, it was

Resolved, That the said communication be referred to a committee of three.

The Rev. Drs. Jarvis and Hawks, and Mr. Wharton were appointed the committee.

The Rev. Mr. Carder, the Secretary and General Agent of the domestic committee, read the annual report of that body, which, on motion of the Rev. Dr. Jarvis, was referred to a committee of five.

The Rt. Rev. Bishop Doane, the Rev. Drs. Jarvis and Tyng, and Messrs. Stuyvesant and Wharton were appointed the committee.

The Rev. Mr. Vaughan, the Secretary and General Agent of the foreign committee, read the annual report of that body, which, on motion of the Secretary, was also referred to a committee of five.

The Rt. Rev. Bishop Griswold, the Rev. Mr. Dorr, the Rev. Dr. Stone, and Messrs. Nicklin and Lovell were appointed the committee.

The Rev. Dr. Jarvis, as chairman of the committee to whom was referred the extract of a letter from the Rt. Rev. Bishop Kemper, presented the following report:—

The committee to whom was referred the communication of Bishop Kemper, by which he declines receiving from the Board any thing to defray his travelling expenses, under the resolution of 1836, beg leave to report,

That, having examined the facts of the case, they find,

1. That the bishop has drawn the sum of one hundred dollars under this resolution, but instead of applying it to his own expenses, has, with generous devotion to the cause of missions, given it to one of the missionaries towards his church, and has since refunded to the Board the same amount.

2. That he has also determined not to draw for five hundred dollars, the balance of the sum heretofore named by him as the amount for which he would draw, under the resolution of 1836, towards paying his travelling expenses for three years up to the time of the approaching General Convention.

Your committee have reason to believe that the expenses of the bishop since his consecration have in reality been more than double the amount of the sums here named; and that, if it were not for peculiar circumstances, with which the Board have no concern, the bishop's salary would not be sufficient for the maintenance of his family. They cannot therefore think it proper to permit that any appropriation hitherto made should be refunded; and while they perceive, with great sensibility, the evidence of self-denying devotion to the cause of CHRIST afforded by this communication, they recommend unanimously,

That the Secretary and General Agent of the domestic committee be instructed to write to the bishop, declining, most respectfully and affectionately, on the part of the Board, to receive any portion of the appropriation already made.

All which is respectfully submitted.

SAMUEL F. JARVIS,
FRANCIS L. HAWKS,
TOBIAS WAGNER.

On motion of the Rt. Rev. Bishop Doane, it was

Resolved, That the Board approve the foregoing report, and that a copy thereof be transmitted to the Rt. Rev. Bishop Kemper.

Mr. Lovell, as chairman of the committee to whom were referred the reports of the two treasurers, presented the following.

The committee to whom were referred the annual accounts of the treasurers of the domestic and foreign committees, report,

That the said accounts have been regularly audited, and that the explanations given have been entirely satisfactory. They believe the accounts to be correct.

JOSEPH LOVELL,
G. M. WHARTON,
J. JOHNS.

Boston, June 21, 1838.

On motion of Mr. Stuyvesant, it was

Resolved, That the thanks of this Board be presented to the treasurers of the domestic and foreign committees for their gratuitous services during the past year.

On motion of the Rev. Dr Hawks, it was

Resolved, That it be referred to the domestic and foreign committees to prepare the Triennial Report required by article 6 of the constitution, to be submitted to this Board for approval, at its meeting on the second day of the meeting of the General Convention, in September next.

On motion of the Rev. Dr. Milnor, it was

Resolved, That the thanks of this Board be presented to the Rev. Dr. Johns for the sermon delivered before the Board last evening, and that he be requested to furnish a copy of the same for publication.

On motion of the Rev. Mr. Carder, it was

Resolved, That the Secretaries of the two committees be authorized to draw at their discretion on the domestic and foreign funds, in equal parts, for the incidental expenses attending the present meeting of the Board, and for any expenses that may attend the publication of 'the Spirit of Missions,' which the subscriptions thereto may not be adequate to meet;—and also for the expenses attending the publication of the sermon of the Rev. Dr. Johns.

On motion of the same, it was

Resolved, That the proceedings of this Board, attested by the Secretary, be referred to the two committees of the Board for publication.

On motion of the same,

The Board adjourned, to meet at the same place at 4 o'clock, P. M., this day.

Four o'clock, P. M.

The Board met.

Present,—the Rt. Rev. Bishop Doane; the Rev. Drs. Milnor, Tyng, and Jarvis; the Rev. Messrs. Vaughan and the Secretary; and Messrs. Huntington, Lovell, Newton, Winston, and Woolley.

The minutes of the last meeting were read and approved.

There being no business before the Board,

On motion of the Rev. Dr. Milnor, it was

Resolved, That the Board take a recess until 5 o'clock.

Five o'clock.

The Board met.

Present,—the Rt. Rev. Bishops Onderdonk and Doane; the Rev. Drs. Hawks, Jarvis, Johns, Milnor, Stone, and Tyng; the Rev. Messrs. Baury, Carder, Dorr, Edson, Forbes, Jones, Richmond, Vaughan, and the Secretary; and Messrs. Greenleaf, Huntington, Lovell, Morgan, Newton, Nicklin, Stuyvesant, Tuckerman, Wagner, Wharton, Winston and Woolley.

The Rev. Mr. Dorr, on behalf of the chairman of the committee to whom was referred the third annual report of the foreign committee, presented the following report.

The committee to whom was referred the third annual report of the committee for foreign missions, respectfully report,

That having examined the same, they are of opinion that the said committee have faithfully, judiciously, and zealously discharged the duties of their responsible trust; and have great cause for thankfulness, that their labors have been so much blessed.

Your committee have learned from the report with great gratitude to GOD, that the apprehensions entertained a year since of a reduction of revenue were without foundation. The extraordinary exertions of the dioceses to aid the cause of missions, in a time of apprehended difficulty, particularly those of the church in South Carolina, weak in numbers, but strong in charity, are worthy of all praise.

Your committee hope that the success of the past year will not induce the parishes to relax their efforts, but that the continued difficulty under which the country suffers, may induce them to continue, with renewed zeal, their noble efforts in the missionary cause.

The committee therefore recommend to the Board the following resolutions.

Resolved, That the Board approve of the proceedings of the committee for foreign missions, as detailed in their third annual report, and earnestly recommend this department of missionary operations to the continued patronage, liberality, and prayers of the Church.

Resolved, That the said report be referred to the foreign committee, to be published with the proceedings of the Board.

ALEXANDER V. GRISWOLD,
BENJAMIN DORR,
JOHN L. STONE,
PHILIP H. NICKLIN,
JOSEPH LOVELL.

On motion of the Rev. Dr. Hawks,

The resolutions connected with the above report were adopted.

The Rev. Dr. Jarvis submitted the following resolution, which, on motion of Mr. Newton,

Was ordered to be laid on the table until the next meeting of the Board.

Resolved, That a committee of —— members be appointed to consider whether any, and if any, what regulations are expedient with regard to missionary operations in countries already under foreign Episcopal jurisdiction, and to report thereon at the next meeting of this Board.

On motion of the Rev. Dr. Milnor, it was

Resolved, That the Board adjourn until tomorrow morning at nine o'clock, to meet at the same place.

June 22, 9 *o'clock, A. M.*

The Board met.

Present,—the Rt. Rev. Bishops Griswold, Onderdonk, and Doane; Rev. Drs. Eastburn, Hawks, Jarvis, Johns, Milnor, Stone and Tyng; the Rev. Messrs. Baury, Carder, Dorr, Forbes, Jones, Richmond, Vaughan, and the Secretary; and Messrs. Lovell, Newton, Nicklin, Stuyvesant, Tuckerman, Wagner, Wharton, and Winston.

The Rt. Rev. Bishop Onderdonk, at the request of the Rt. Rev. President of the Board, opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The Rev. Mr. Richmond, as chairman of the committee to whom was referred the report of the Rt. Rev. Bishop Kemper, presented the following report:—

The committee to whom was referred the communication of the Rev. Dr. Kemper, Missionary Bishop, dated June 7, 1838, report,

That they have endeavored to give to that interesting and important document the respectful consideration which it so justly demands.—The cordial thanks of the Board of Missions are due to the Missionary Bishop for the long and arduous journey which he has voluntarily made, to the southwestern region of our country.—The beneficial influence of this visitation has already been, it is believed, extensively experienced, and doubtless will be felt in the future increase of religion, under the Divine blessing, in that destitute region which calls so loudly and solemnly for the prayers, the means, and the exertions of Churchmen.

There are many weighty matters suggested by Bishop Kemper's communication—matters, however, which come more appropriately under the consideration of the committee for domestic missions, appointed by this Board; and although these have been by that committee, in their report for the year, presented in their true light, still your committee would take occasion to urge upon the Board the importance of giving increased prominence to the west and southwest, as objects demanding from the church especial efforts.

Your committee believe that in the progress of our church her pioneers must be from the highest order of the ministry; and that complete success will never crown her efforts until she returns to this primitive and apostolic practice. The appointment of a missionary bishop for the southwestern states and territories, is a measure which the church, by her General Convention, has already sanctioned. This measure, in the opinion of your committee, ought not to be longer delayed; and should one be appointed, they cannot doubt that the immediate effect of his labors, under the blessing of ALMIGHTY GOD, would be not only to extend more rapidly to those neglected regions a knowledge of the Saviour and his church; but also more than repay into the treasury of the Board the increased expense thereby incurred.

They therefore recommend the adoption of the following resolutions.

Resolved, That the cordial thanks of this Board be given, through the Secretary, to the Rt. Rev. Dr. Kemper, for his indefatigable and successful labors, not only in the states under his immediate ecclesiastical jurisdiction, but also, in his recent visitation to the southwestern states and territories.

Resolved, That the House of Bishops be respectfully requested, at the next General Convention, to nominate, and the House of Clerical and Lay Deputies to elect, a missionary bishop for the southwestern states and territories, not organized as dioceses, and at present destitute of Episcopal supervision.

William Richmond,
S. H. Huntington,
Joseph Lovell.

On motion of the Rev. Mr. Carder,

The resolutions contained in the above report were adopted.

On motion of the Rev. Dr. Johns,

Resolved, That a special committee be appointed to collect and report such information as they may deem calculated to promote the success of our missionary operations in foreign countries under Episcopal jurisdiction.

The Rt. Rev. Bishops Brownell and Doane, and the Rev. Drs. Jarvis, Hawks, and Johns were appointed the committee.

The Rt. Rev. Bishop Doane, as chairman of the committee to whom was referred the report of the domestic committee, presented the following report, which, on motion, was adopted.

The committee to whom was referred the report of the committee for domestic missions, report,

That they have examined the same, and, highly approving of it, would recommend its publication by the Board of Missions. The committee desire to express their satisfaction with the very full and interesting statistical documents which accompany the report.

The committee take occasion to express peculiar satisfaction with the course pursued since the last meeting of the Board, in relation to missions among the Indian tribes. They would earnestly recommend increased attention to the spiritual welfare of these interesting people, and would express the conviction that the more simple and domestic the means employed shall be, the more completely the missionaries shall identify themselves with the people whom they seek to instruct and save, the greater will be the success which, under God, will wait upon their ministrations.

G. W. Doane,
Samuel F. Jarvis,
Stephen H. Tyng,
P. G. Stuyvesant,
G. M. Wharton.

On motion of the Rev. Mr. Carder, it was

Resolved, That the report of the domestic committee be referred to that body for publication, with the proceedings of this Board.

The Rt. Rev. Bishop Doane, as chairman of the committee to whom was referred the communication of the Rt. Rev. Bishop Chase, presented a report; whereupon,

On motion of the Rev. Dr. Jarvis, it was

Resolved, That the communication of the Rt. Rev. Bishop Chase, and the report thereon, be referred to the next meeting of this Board.

On motion of Mr. Nicklin, it was

Resolved, That the travelling expenses of the Secretary of this Board be paid.

The Secretary having laid before the Board the resignations of S. Greenleaf and E. Tuckerman, Esqrs., as elected members thereof,

On motion of the Rev. Mr. Carder, it was

Resolved, That the said resignations be accepted.

On motion of the Rev. Dr. Hawks,

The Rt. Rev. Bishop Griswold and Mr. Newton were appointed a committee to make nominations for supplyiug the vacancies created by the above resignations.

On motion of the Rev. Mr. Carder, it was

Resolved, That at the next meeting of this Board a public missionary meeting be held on the evening of the second day of the session, and that the domestic committee be requested to make arrangements for the same.

On motion of Mr. Nicklin, it was

Resolved, That on all public occasions of the meetings of this Board, there be collections in aid of its funds.

Mr. Newton, in behalf of the chairman of the committee appointed to nominate suitable persons to fill the vacancies in this Board, reported the following:—

The Rev. John L. Watson and Henry Codman, Esq.

On motion of the Rev. Dr. Hawks, it was

Resolved, That the election by ballot be dispensed with.

On motion of the same, it was

Resolved, That the persons above nominated be elected members of this Board.

On motion of the Rev. Mr. Carder, it was

Resolved, That when this Board adjourns, it will adjourn to meet in St. Andrew's Church, Philadelphia, at 5 o'clock, P. M., on the second day of the session of the next General Convention, as required by the constitution.

On motion of the same, it was

Resolved, That the thanks of this Board be presented to the Secretary for his gratuitous services.

On motion of the Rt. Rev. Bishop Doane,

Resolved, That previous to adjournment, the Board will unite in suitable devotions.

The Board then united in singing the 103d hymn, and in prayer, offered, at the request of the president, by the Rt. Rev. Bishop Onderdonk.

On motion of the Secretary,

The Board adjourned *sine die*.

Attest.
Peter Van Pelt, *Sec.*

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1838.

Monday,—At a stated meeting of the trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New York, June 25, 1838,

Present,—Right Rev. Bishops H. U. Onderdonk and B. T. Onderdonk.

New York,—Rev. Drs. McVickar, Milnor, Taylor, Bayard, Anthon—Rev. Messrs. Brown, Cuming, Shelton—Messrs. N. Rogers, D. B. Ogden, T. L. Ogden, E. R. Jones, Lorillard, F. Smith, Harison.

New Jersey,—Rev. Mr. Croes.

Pennsylvania,—Rev. Dr. Delancey, Rev. Mr. Bull.

The meeting was opened with prayer by the Right Rev. H. U. Onderdonk.

On motion, the Board proceeded to the election of a secretary for the year ensuing, when, upon counting the ballots, the Rev. Dr. Anthon was found to have been unanimously re-elected.

The minutes of the standing committee, for the past year, were read.

The following resolutions, submitted by the standing committee for the consideration of the Board, were laid upon the table by the Secretary:—

"*Resolved*, That a committee of members be appointed, with a bishop for its chairman, and power in the standing committee to supply vacancies, as the examining committee at the annual intermediate examination of the students.

"*Resolved*, That such examination be public, and that it be the duty of the Dean to give due notice of the same in one or more church papers.

"*Resolved*, That so much of section 8th, chapter 8th, of the Statutes, as is inconsistent with the above resolutions be, and hereby is, rescinded. Extract from the minutes of the standing committee. Attest,

February 21, 1838. H. Anthon, *Sec.*"

On motion, *Resolved*, That the committee on the examination of students consist of *nine*.

In pursuance of the provisions made by the statutes, the following committees were appointed by the chair:—

On the general state of the seminary:—Rev. Mr. Bull, Rev. Mr. Croes, Rev. Dr. McVickar, Rev. Dr. Taylor, Mr. Harison.

On the examination of students:—Rev. Dr. Delancey, Rev. Dr. Milnor, Rev. Messrs. Bull, Brown, Shelton, Croes, Cuming, Mr. Rogers and the Secretary.

On motion, *Resolved*, That the bishops present at this stated meeting be requested, in their capacity as visiters, to unite with the committee on the examination of the students, in attending to the examination of the students by the professors, in their respective departments, agreeably to the provisions of the statutes.

The report of the finance committee was read as follows:—

The finance committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, in compliance with the statutes, beg leave to report:—

The property of the Seminary consists of	
200 Mechanics' Bank Shares, which cost	$5,350 00
Bonds and Mortgages of sundry persons in the city of New York, amounting to -	73,300 00
Loaned out temporarily, - - -	2,300 00
Ground Rent due, but not yet received, -	531 59
Cash on hand the 25th June, 1838, -	1,420 44
Total,	$82,902 03

From which deducting the following, viz, the scholarships:—		
Warren, - -	$2,500 00	
Bishop White, -	2,500 00	
Bishop Hobart, -	2,500 00	
Bishop Kemp, -	2,000 00	
Bishop Croes, -	2,000 00	
Bishop Claggett,	198 50	
North Carolina,	2,948 22	
Thomason, -	2,000 00	
Wainwright, -	2,500 00	
Rhinelander, -	2,000 00	
Peter Roosevelt,	500 00	
St. George's Church,	2,000 00	
Brought forward,	$23,646 72	
The endowment of the "St. Mark's Church in the Bowery," Professorship of Ecclesiastical History, -	25,000 00	
The Permanent Fund to be forever held in trust for the benefit of the Library, -	6,000 00	
The contributions towards the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence, - - -	356 87	
		55,003 59
There will remain the sum of		$27,898 44

the interest of which may be applied to the current expenses of the Seminary.

The *ordinary* expenses of the ensuing year will probably be—

Salaries to Professors Turner and Wilson, each $1,500, is : : : : :	$3,000 00	
Salary to Professor Moore, : : :	750 00	
do Librarian, : : : :	100 00	
do Janitor, : : : :	400 00	
Interest on four Scholarships, founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, : :	400 00	
Insuring Buildings and Library, :	255 00	
City tax on Lots not rented, : :	180 00	
Incidental expenses, estimated at :	1,200 00	
	$6,285 00	
From this deducting the interest on the abovementioned balance of $27,898, which at 7 per cent, is : : :	$1,953 00	
And the rent of the ten Lots west of the Tenth Avenue,	300 00	
		2,253 00
There will remain a yearly deficiency of income amounting to : : : :		4,032 00

On comparing the situation of the finances of the Seminary at the present period, with the corresponding one of the last year, it will be perceived that the capital has been diminished about fourteen hundred dollars. The appeal of the trustees to the ministers and vestries of churches to have annual collections made for the current expenses of the Seminary, for the next five years, has resulted in obtaining about $1,700 instead of $3,500, as estimated by the committee of the Board, at their last meeting. The collections in the several dioceses have fallen short of the estimate of the committee in the following proportion, viz.

The Eastern Diocese, - - -	$184 00
Connecticut, - - - - -	132 75
New York, - - - - -	594 63
New Jersey, - - - - -	170 29
Pennsylvania, - - - - -	101 50
Maryland, - - - - -	140 00
South Carolina, - - - -	240 00
New Orleans and Mobile,	232 00
Deficiency,	$1,795 17

As so small a number of the rectors of parishes, throughout the United States, have responded to this call of the trustees, the finance committee have strong fears, that many of the clergy do not possess the sensibility to the claims of the Seminary, which its usefulness and beneficial influence upon the interests of the Church are so well calculated to inspire.

Unless more general efforts are made, to raise funds to meet the deficiency in the income of the Seminary, its present capital will soon be expended; great embarrassment in conducting the affairs of the institution may then ensue, and the benefit now conferred by it, upon the cause of religion and sound learning, be greatly diminished.

Since the last meeting of the trustees the real estate of the Seminary has been assessed five thousand dollars, for building a sewer in 20th street. The finance committee have objected to the assessment, and the confirmation of it has been postponed for the present.

For a detailed statement of the receipts and expenses of the past year, the committee beg leave to refer to the accompanying account current of the Treasurer.

All which is respectfully submitted.

Isaac Lawrence.
Edward R. Jones.
Jacob Lorillard.
New York, June 25, 1838. Wm. H. Harison.

(*To be continued.*)

SUMMARY.

Rhode Island.—The annual convention of this state was held on the 12th of June, in Westerly. Nearly all the clergy were present. The most important question which was discussed related to the withdrawal of the state from the Eastern Diocese, which had been recommended by a committee appointed to report on the subject. This report was received by the convention by a vote of 7 to 3 of the clergy, and of 8 to 4 of the laity.

The religious services were well attended, and are represented as very interesting and profitable.

As it is on similar occasions in Virginia, accommodations were provided by the parish for every member of the convention.

Readily do we respond to the wish of a writer in the Christian Witness, "Long may Rhode Island enjoy the blessings of God's Spirit; especially at this time may his influences be more widely and deeply felt; may he grant that the unanimity and brotherly affection which has hitherto marked the conduct of the brethren, may grow stronger and stronger.

Southern Churchman.

Nantucket Religious Societies.—This island, with its 9,040 inhabitants, is quite well supplied with the means of Christian instruction, so far as relates to the *number* of religious societies. What proportion of the people are accustomed to *attend* on these means of instruction, I am unable to say. Probably, however, there are large numbers, as is true of almost every place, who never honor their Maker, even by their *presence* in the sanctuary. The number of organized religious societies is *eight*, viz., two Quakers, one Unitarian, an Episcopal Methodist, (a portion of this society have drawn off, and, at the time of my visit, they worshipped by themselves, and there was some prospect that they would organize into a distinct society,) a Reformed Methodist, a small Calvinistic Baptist society among the colored inhabitants, a Zion's Church among the same class of the inhabitants, and one Congregational society. A few years since, there was a Universal society; but it has run down, and the house has been purchased by a company and converted into an atheneum, containing rooms for a library, museum, and lyceum lectures.—*Recorder.*

This writer in the Boston Recorder sees nothing *short* of the "*standing* order;" for on the famous isle of Nantucket, is what we call a church, though he overlook it; or, if not a church, at least a society, where Churchmen unite for promotion of piety.—*Christian Witness.*

Law Decision.—Probably one of the most important decisions ever made in a court of law in this country has lately been given by the chancellor of New Jersey, in the case of the synod of the Associate Reformed Church against the trustees of Princeton Seminary, (or, in plain English, the General Assembly of the Presbyterian Church,) in reference to the library and funds which were transferred by a part of the General Synod of the Associate Reformed Church to the General Assembly, in compliance with articles of union in 1822. The great body of the Associate Reformed Church refused to comply with that arrangement and demanded the restoration of that property at several different times. The demand met with a refusal as often as made, and some time since a suit was commenced in the court of chancery of New Jersey, and has terminated in a restoration of the property, which will be brought immediately to *this place*, for the benefit of the theological seminary here. The case was argued by Frelinghuysen for plaintiffs and Southard for defendants. The value of this library may be inferred from the following extract from the report of the directors of the theological Seminary at Princeton to the General Assembly, made last week:—

"On the subject of the library, the Board would farther report that by a decision of the chancellor of New Jersey the books of the Mason Library have been adjudged to belong to the associate reformed synod of New York. This library consists of 2,438 volumes. This decree removes from the seminary a large number of books and those the most valuable."

The seminary building is now going up with rapidity, and ere the summer closes will raise its turrets in the view of every passer by an evidence of the Christian generosity and perseverance of its friends.—*Newburg Telegraph.*

Diocese of Delaware.—We learn, from the journal, which has just been received, that the annual convention of the Protestant Episcopal Church in the Diocese of Delaware met at Middletown, May 30, in St. Ann's Church, at half past 10 o'clock, A. M. The Right Rev. Henry U. Onderdonk, D. D., took the chair, and called the convention to order.

On motion, Rev. William J. Clark was appointed Secretary pro tem.

A list of the clergy entitled to seats in this convention was called over by the Secretary.

The convention being organized, on motion, it was resolved, that we proceed to the election of a secretary.

The Rev. J. P. Bausman and Col. Paynter were appointed tellers, who reported the unanimous election of Rev. William J. Clark.

On motion, it was resolved, that clergymen of the Protestant Episcopal Church, not members of the convention, being present, be invited to attend its sittings.

The Right Rev. Bishop Onderdonk then read the following

ADDRESS.

Brethren,—The clerical and lay members of this convention,

Assembled again, by the favor of divine Providence, in the annual convention of this diocese, it is a subject of devout gratitude that the prosperity of this portion of the Lord's heritage is in general as great as at the periods of my former addresses, and that its prospects encourage the hope of still further improvement.

In fulfilment of the 7th canon of the General Convention of 1835, I proceed to lay before you an account of my proceedings for this diocese, and of such of its affairs as have come under my cognizance; premising only that my connexion with it is every way agreeable to me, and that in all my intercourse with it and its members, I receive the most gratifying attention and kindness.

I have *preached* in Delaware according to the following list. At Newcastle, twice, in November, last. During the present month, at Dover; at Milford, twice; at Cedar Creek; at Lewes, three times; in St. George's Chapel; at Millsborough; at Dagsborough; at Little Hill; at Laurel-town; in Laurel Church; at Seaford, twice; at Georgetown; and at Smyrna, twice.

The rite of *confirmation* I have administered four times. At Newcastle, I confirmed five persons; at Milford, 2 persons; at Laurel, 2; at Seaford, 3. In several parishes there would probably have been confirmations, had the pastors been longer connected with their flocks.

I have once administered the Lord's supper.

The church formerly reported as to be erected at Seaford, is in progress. The congregation there has recently lost a devoted member, by the decease of Dr. Gibbons.

There are two candidates for holy orders in this diocese. On the 3d of July last, I admitted Mr. Samuel G. Callahan a candidate for holy orders; he having been duly recommended by the Standing Committee of this diocese. On the 20th of the present month, I accepted a transfer of Mr. Erastus B. Foote, a candidate for holy orders, from the Diocese of New York, to this diocese; his admission as a candidate was on the 26th of November, 1836. The list of candidates is therefore as follows:—

Erastus B. Foote—since Nov. 26, 1836.
Samual G. Callahan—since July 3, 1837.

On the 12th of October, I transferred the Rev. Charles E. Pleasants from this diocese to that of Pennsylvania.

On the 2d of December, I gave the Rev. Willie Peck a letter of dismission to the Diocese of Maryland; which was accepted by Bishop Stone. Mr. Peck left the parishes at Smyrna and Middletown.

On the 14th instant I gave the Rev. Hiram Adams, who has resigned the charge of Trinity Church, Wilmington, a letter of dismission to the Diocese of New York.

On the 18th of September, I accepted a letter of dismission to this diocese, in favor of the Rev. William James Clark, deacon, from Bishop Moore, of Virginia.

On the 19th of January, I accepted a letter of dismission to this diocese, in favor of the Rev. George Allen, from Bishop Hopkins, of Vermont.

On the 24th of March, I accepted a letter of dismission to this diocese, in favor of the Rev. William N. Pendleton, deacon, from Bishop Moore, of Virginia.

On the 15th instant I transferred the Rev. John Linn McKim, deacon, from the Diocese of Pennsylvania to this diocese.

Yesterday I accepted a letter of dismission to this diocese, in favor of the Rev. John P. Bausman, from Bishop McIlvaine, of Ohio.

It is much to be regretted that the proportion of changes in the parochical clergy, in this diocese, during the past year, has been so great; such a fact points to the necessity of greater exertions for their support.

The Rev. Mr. Clark is the rector of St. Andrew's Church, Wilmington, and has charge also, of Grace Church, Brandywine Hundred. The Rev. Messrs. Allen and Pendleton are professors in Newark College; an institution of the highest promise, and already of great efficiency, and well deserving the patronage of the Episcopalians of this diocese, of our brethren through the Church at large, and of all who wish well to the united cause of religion and learning. The Rev. Mr. McKim has charge of St. Peter's, Lewes, St. Paul's, Georgetown, Prince George's, Dagsborough, and St. George's Chapel. The Rev. Mr. Bausman has charge of St. Ann's, Middletown, and St. Peter's, Smyrna. The Rev. Mr. McCallum, of the Diocese of New York, officiates at Dover.

I record, with deep regret, the decease of Bishop Stone, on the 26th of last February. He formerly had charge, for many years, of some of the parishes in the lower part of this diocese; in two of which, at my request, he administered confirmation in the year 1836; and he was respected in the Church at large, and beloved in this portion of it, by all who knew him, for his fervent and manly piety, the singleness and purity of his character, and his faithful discharge of duty in all the successive orders of the ministry. I also record, with sorrow, the death of the Rev. William C. Russell, on the 12th of October. He was taken from us at an early stage of a most promising career of pastoral usefulness; leaving a good name, worthy to be had in remembrance.

The Rev. Corry Chambers continues in the service of the missionary society of the diocese; and his labors are still active and efficient. His report will be laid before the convention; and it will be found that this diocesan missionary institution is of the greatest benefit to the Church in this state, and deserves the zealous and liberal patronage of all who desire its complete resuscitation and firm establishment. The true spirit of missions is as fully displayed, and at least as effectively operative, in promoting diocesan missions, and serving as diocesan missionaries, as in any other branch of that line of duty.

The ministrations I have yet to perform, while we are assembled in this parish, will require a supplemental address, which I shall deliver before the convention rises.

In the mean time, and awaiting the opening services and the sacrament of the holy supper, we shall proceed to the discharge of our function as the representative council of this branch of the Redeemer's Church. I know not that any measure of more than ordinary importance will come before you; and it may be regarded as indicating a wholesome condition of a diocese, that its affairs require nothing of the kind. In such business, however, as may demand your attention, I commend you to the guidance and blessing of our heavenly Father, through our Lord Jesus Christ.

H. U. Onderdonk,
Acting provisionally as Bishop of the Diocese of Delaware.

Delegates to the General Convention.

Rev. S. W. Presstman,	Mr. James Booth,
Rev. Corry Chambers,	Mr. Jacob Raymond,
Rev. Richard S. Mason, D. D.	Mr. Samuel Paynter,
Rev. J. L. McKim,	Gen C. Mansfield.

SUPPLEMENTAL ADDRESS.

Brethren,—Though the services now to be mentioned were performed in your presence, it is proper that they be reported to you, and recorded, in this form.

As required by the recent legislative enactments of this diocese, I yesterday administered the holy communion, as a part of the opening services of the convention.

This morning I admitted to the holy order of priests, the three following deacons, viz. the Rev. John Linn McKim; the Rev. William Nelson Pendleton; the Rev. William James Clark; the Rev. Mr. Presstman, the Rev. Dr. Mason, the Rev. Mr. Chambers, and the Rev. Mr. Bausman, uniting in the laying on of hands. The holy communion administered on this occasion terminates the course of duties devolving on me at this visitation of your diocese.

H. U. Onderdonk.
St. Ann's Church, Middletown, May 31, 1838.

On motion, convention adjourned *sine die*, after singing the 99th Psalm, and the benediction by the bishop. W. J. Clark, *Secretary.*

Episcopal Recorder.

The Bishop.—We regret to find that his lordship had been a great sufferer from a severe attack of gout, but was so much better as to be able to return to London about the 2d of May, on which day we see it stated that he was presented to her majesty. He writes, "I have many letters from the clergy which reached me on my road to town, and I would gladly answer them, but the mail goes away to-morrow, and therefore, it is out of my power. My return to this place has been delayed three months by ill health. Some doubt is cast upon my Newfoundland voyage; first, because I can hardly hope to be ready in proper time; and next, because Dr. Jephson declares I shall break down if I attempt it after my recent illness. This, however, will not deter me if I shall feel able, but I cannot write with certainty till the June packet. I will gladly attend, as far as I am able, to the wishes of the clergy who have written to me, although I cannot reply to their letters."—*Colonial Churchman.*

Laborer's Friend Society.—The annual meeting of this society was held on Thursday, April 5, at No. 20 Exeter-hall, Mr. Briscoe, M. P., in the chair. The chairman congratulated the meeting on the present flourishing state of the society. This was attributable to the sound principle on which it had been founded, and so long as that principle was adhered to and acted upon, it would continue to prosper, to flourish, and to dispense its advantages among the laboring classes as it had hitherto done. He had it in his power this year to communicate the most gratifying fact which it had ever before become his duty to make known to the members of this society; and that was, that their income had now, for the first time, equalled their expenditure; nay, they had even been able to liquidate all their outstanding debts. The secretary then read the report, which was received with gratification and adopted. The chairman communicated the fact of her present majesty becoming the patroness of the society, with the same liberal subscription as that given by his late majesty, William IV. The meeting was small, owing to the terms of the advertisement leading to the supposition that it was only a committee, instead of a general meeting.—*Watchman, (Eng.)*

The Lord Bishop of Chester, a few days since, ordained at Chester 22 gentlemen to the order of deacons; namely, three from Oxford, 12 from Cambridge, 5 from Dublin, 1 from Durham, and one from St. Bees; and 31 gentlemen to the order of priest; namely, 3 from Oxford, 13 from Cambridge, 8 from Dublin, 1 from Durham, 3 from St. Bees, and 3 from St. David's College, Wales. Of these, 7 of the deacons and 4 of the priests, are maintained by stipends furnished, chiefly or entirely, from the funds of the Church Pastoral Aid Society. The several populations among which they are intended to labor, amount in the aggregate to 82,000, who will in future be superintended by 25 instead of 14 clergymen.

The Church.

Scientific Torture.—Mr. Charles Wheeler, secretary to the Ladies' Society for more Effectually Preventing Cruelty to Animals, applied to Mr. Rawlinson for his assistance under the following circumstances:—

Mr. Wheeler stated that within the precincts of this office were two dissecting establishments, where the most revolting cruelties daily took place upon living animals, which were put to the torture without mercy, for the avowed object of advancing science, and perfecting the student in the art of anatomy, and wo to the unfortunate cat or dog that should happen to come within reach of these "gentlemen of the lancet." My informant is a young medical student, who has witnessed these cruel experiments upon living creatures, and who, having more humanity than the rest, wishes them suppressed. Numbers of horses, asses, and other animals are procured at the places alluded to (which, for the present, he did not wish named;) some of these unfortunate dumb animals underwent the process of dissection in a living state. Others had only their limbs broken with a mallet, and set again, to teach the students how to reduce a fracture, and some of the "experiments," as they are termed, were of a still more revolting character.

Mr. Rawlinson.—This, if true, is cruelty indeed, and ought to be stopped.

A person from behind.—I'ts true enough, your worship. I know an instance of a donkey having had his legs cut from his body while alive.

Mr. Wheeler observed that there was no excuse for these cruelties, as Sir Henry Halford, together with the most eminent members of the faculty, had decided that they were useless, even for scientific purposes.

Mr. Rawlinson replied that, if the faculty were even of a contrary opinion, it would not justify such cruelty, or alter the law upon the subject. He (Mr. Wheeler) had therefore, better himself see the scenes he had described, when he should have every assistance from him..—*London Paper.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Dany, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the abovenamed parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

JULY.
29. 7th Sunday after Trinity.
AUGUST.
5. 8th Sunday after Trinity.
12. 9th Sunday after Trinity.
19. 10th Sunday after Trinity.
24. St. Bartholomew.
26. 11th Sunday after Trinity.

NOTICES.

Expenses of the General Convention.—Notice is hereby given that the quotas of the following Dioceses are yet due, at the rate of fifty cents per annum for each clergyman within the respective Dioceses, viz.,

Maine,	quotas for	1837-8	Total $6 50
Massachusetts,	"	1838	25 50
Vermont,	"	1837-8	19 00
New Jersey,	"	1837-8	35 50
Pennsylvania,	"	1837-8	86 50
Delaware,	"	1838	3 00
Maryland,	"	1837-8	64 00
Virginia,	"	1836-7-8	113 50
North Carolina,	"	1837-8	20 50
South Carolina,	"	1837-8	46 50
Georgia,	"	1836-7-8	10 00
Ohio,	"	1832, 1836-7-8	84 50
Mississippi,	"	1836-7-8	5 00
Kentucky,	"	1836-7-8	29 00
Tennessee,	"	1838	6 50
Alabama,	"	1836-7-8	9 00
Michigan,	"	1836-7-8	15 50

The editors of the religious periodicals of our Church are respectfully requested to give this notice an insertion in their columns. Henry Anthon, *Secretary of the last House of Cler. and Lay Deputies.*

July 23, 1838.

Notice.—On Sunday evening, the 29th instant, a sermon will be preached in the Mission hurch of the Epiphany, in Stanton, between Norfolk and Essex streets, by the Rev David Moore of Staten Island, and a collection taken up in aid of the funds of the church. Service to commence at 8 o'clock.

Trustees of the General Theological Seminary. Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 31st day of August next. The meeting will take place in Trinity Church, in the city of New York, at 6 o'clock, P. M. By order. Henry Anthon, *Sec.*

The editors of the Church papers are respectfully requested to give the above an insertion in their columns.

New York, July 23, 1838.

Washington College.—The annual commencement of Washington College will be held in Christ church, Hartford, on Thursday, the 2d day of August, at half past 10 o'clock, A. M.

Candidates for admission to the several classes will be examined the day previous.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 18th instant, has received the following contributions, viz.

From Miss Ewing of St Paul's church, Erie, Pa, by the hands of the rector, the Rev B Teller Babbit, $3 00. From the congregation at Athens, Georgia, through the Rev J J Hunt, rector, $10. The second quarterly payment of J W H of Newark, N J, on a subscription for missionary purposes $25, one third for foreign committee, $16 67. By the hands of the Rev E H Cressey, rector, Christian offerings of Christ church, Lockport, Niagara county, New York, $5. By the hands of W S Tyler, treasurer, collection in Christ church, Norwalk, Conn, for missionary purposes, $37. By the hands of the Rev G B Engle, from Trinity church, Fayetteville, Onondaga co, New York, $5 06. By the hands of the Rev M T C Wing, receiving agent at Gambier, Ohio, through C J Aldis, Esq, from a female communicant of St Paul's church, Steubenville, Ohio, $5, offerings of St Paul's, Steubenville, $4, from a friend of total abstinence, Steubenville, $1—$10. Total receipts, $86 73.

July 25, 1838. James Swords, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums since his last publication in the Churchman.

From Zion church, by the Rev W Richard, $10; Mrs Doctor Watts, $5; Mr J V Dixey, $1; Thomas Otis, Esq, second donation, $10; E G Faille, Esq, $20; N Bradner Smith, Esq, $5; Rev E Edwards Beardsley, $2; J S Aspinwall, Esq, 5; Hon E P Livingston, to constitute him a life member, $10; Mr McNiel Seymour, by Mr T N Stanford, $2 50; Mr W C Anderson by do, $2 50; A lady, to constitute the Rev Thomas Clark, of St Paul's, Huntington, Conn, a life member, $10; Stewart Brown, Esq, $10; Rev A H Cull, Manchester, Vermont, $1 25; Sunday school of the church of the Messiah, by Mr W S Bartlet, $1 72; Mr R J Tucker, $1; collection in St Philip's church, Rev Peter Williams, $19 10; Rev F G Goodwin, Flushing, $1 50; St Paul's church, Poughkeepsie, Rev F W Hatch, $5; Pope Catlin, Esq, $3; Stuart F Randolph, Esq, $10; Mr. Wm H Priest, annual, $1; cash, $3, annual subscribers, $18—21. Total, $157 57.

Rectors of churches whose congregations have not yet contributed the present year to the funds of the Societies are most respectfully requested to invite their liberal attention to the exhausted treasuries, that the approaching anniversary may show forth the generous zeal of Episcopalians, in disseminating the word of life and the principles and doctrines of their apostolic church. Contributions and donations will be thankfully received at 77 Maiden-lane, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums since his last publication.

Collection in Trinity church, after a sermon by the Rev E Y Higbee, $159 23; from W C Pierrepont, Esq, to constitute him a life member, $25; Rev Washington Van Zandt, $1; N Bradner Smith, Esq, $5; J S Benedict, Esq, $5; W Stebbins, Esq, $5; Hon E P Livingston, to constitute him a life member, $25; Mr McNeil Seymour, by Mr T N Stanford, $2 50; Mr W C Anderson, by do, $2 50; Mr W H Priest, annual, $2; S B R, $2, Mrs N, $2, F B, $3, a friend, $5—12; Miss E W Shelton, to constitute her a life member, having previously contributed $10, 15; Mr H Pattinson, $5; Silas Sprague, Esq, $5; Stewart Brown, Esq, $10; R J Tucker, Esq, $2; collection in St Luke's church, $36 85; do, in St John's church, Coldspring Harbor, L I, Rev Isaac Sherwood, $2 50; St Paul's church, Poughkeepsie, Rev F W Hatch, $10; Pope Catlin, Esq, $2; collection at All Saints' after a sermon by the Rev Tapping R Chipman. $38 88; Stuart F Randolph, Esq, $10; annual subscribers, $68 Total, $449 46.

Annual subscribers who can without inconvenience to themselves send the amount of their dues, will confer a favor, by so doing, to either No. 77 Maiden-lane.

Thomas Browning, Treasurer,
Or to the Depository, 28 Ann street,
Thomas C Butler, agent.

Where can be had Bibles, Prayer-books, Testaments, and morning and evening service in the German language.

Extract from Article 1st of the Constitution.—Its object shall be the distribution of the Bible, and the Book of Common Prayer.

Extract from 1st Article of By-Laws.—With a *further privilege* to subscribers and auxiliaries of purchasing for gratuitous distribution at a discount of 20 per cent. from the prices adopted by the Board.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 26, from the following persons, viz.

E D Richardson; Charles L Jones; Rev R W Harris; R Bloss, Royalton, Vt, remit; Postmaster, Phila; Rev E M Forbes; H M Beare; Lewis Moss; Postmaster, Westmoreland, N Y; Postmaster, Laurel Creek; James Hooker; J Pringle; W S Tyler, Norwich, Conn, remit; W H Moore, Newport; Rev J H Saunders, Pensacola; E Ingersoll, remit; M L Rogers; A E Miller, remit; Rev E Punderson; Russell Trevett; G H McWhorter, remit; E F Stewart, remit.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev Mr Reed, Poughkeepsie, by the barge Union; 1 pkge for Rev J Brown, Halletts Cove, by the steamboat Star; 1 box for E D Richardson, Cooperstown, Otsego county, N Y, care of J L S, Albany.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 26, from the following persons, viz.

L H Young, New Haven; S Babcock, New Haven; Rev J Chapman, Perth Amboy, with remit; L N Gridley, Hudson; S Benton, Troy, with remit; J K Hanson, Washington; Rev J Peterkin, Baltimore, with remit; Rev J Reed, Poughkeepsie, with remit; Rev A Ten Broeck, Fishkill Landing, with remit; G W Donohue, Phila; Rev J H Nicholls, Greenwich, Conn, with remit; do, do, with remit; Rev J V Van Ingen, Greene, N Y; Rev P L Whipple, Lansingburg; J W Ingraham, Boston; T Latimer, Philadelphia.

Packages forwarded by the Episc. S. S. Union, during the week ending July 26th.

To L N Gridley, Hudson; Rev J. H Nicholls, per Greenwich sloop.

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. James Coghlan, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

References.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R J. Crommelin, Esq

Flatbush, Long Island j25 3m

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

POETRY.

From the British Magazine.

A CHURCHMAN'S PRIVATE MEDITATIONS.

SICKNESS.

Bless'd sickness, with thy silent chain,
And intervals of pain,
Sitting in thy still corridor,
We seem to heaven's calm shore
Brought near; and your sweet thoughts of peace
Seem gales from lands where sorrows cease,
And hope hath nought to crave.

And pains that shake this shed of clay—
Stern searchers of decay!
Full welcome are the thoughts ye bring,
To seek a sheltering wing,
Until be pass'd life's tyranny;
And of a frame from suffering free,
Whose cradle is the grave.

And deep heart-crossings, sternly kind,
Like leaves on autumn's wind,
My hopes have gone to make their bed,
By your keen breathing shed.
I watch them die, and not unbless'd
Turn to the winter of my rest,
Beside Death's silent cave.

Then what if I no love can own
To mark my going down,
If I may sit by sun of light,
Bidding the world good night;
And while calm thoughts my soul engage,
Look from my evening hermitage,
Upon the stormy wave—

Like the pale star of evening mild;
What if nor friend, nor child,
To watch my bed? less intervene
To hide that Friend unseen,
'Neath whose enfolding wing at last
The shadowy valley must be pass'd,
In pity strong to save.

Most favor'd they beneath the heaven
To whom Christ's pledge is given—
"Bless'd are the mourners; whom I love
With sorrow I reprove."
High heritage, to share the pain
With thee, with thee, the blessing gain;
Steel'd the rude world to brave!

Teach me to know no worldly choice,
Save in thee to rejoice,
And in thy beams on others shown;
They so become mine own,
Till joying in thy love's sweet shower,
I make their gladness mine own dower,
In all thy goodness gave.

So evil shall to me be good,
And my heart's solitude
Best company; my music meet
Shall be the winds that beat
My crazy hut, and the rude storm,
The robe that wraps my Saviour's form,
Walking upon the wave.

MISCELLANY.

ADDRESS OF A RECTOR TO HIS PARISHIONERS.

BY REV. S. F. JARVIS, D. D. LL. D.

(*Continued from page 76.*)

The religious instruction of the parish constituted the second object of my anxious care. I found the Sunday school already well organized and flourishing, under the care of many members of the congregation, who have devoted themselves, with most exemplary zeal, to this important branch of Christian charity. All that has been done for the improvement of the school has been to arrange the classes according to their age and proficiency, and to give my personal encouragement to their labors.—These exertions, under the blessing of God, have increased the numbers and the punctuality of attendance. Agreeably to ancient usage the children have been examined publicly, in the presence of the congregation, during the late season of Lent. The readiness with which they answered the questions put to them must have satisfied all who heard it of the great value of this early instruction. My chief care has been to make them so familiar with their Bibles, that they can readily find and apply to the support of Christian doctrines the various texts on which they are founded.

My wish is, that all young persons, from the age of six to fourteen, may continue to receive the instruction of the Sunday school. After that age, I wish them to form a class who will attend me once a week for the purpose of receiving a more extended view of divine revelation, and preparing themselves, under God's blessing, for confirmation. A female class of this character has been formed, and has attended me for some time one afternoon each week. We have commenced with an examination of the Old Testament; and it has been my endeavor to show them the unity of God's religion; to point out the earliest traces of the Saviour; and make them see how, under God's providence, all things were made to work together as a preparation for the kingdom of his Son.—I wish also to form a male class of the same kind; and thus to lead the youth of my parish to a familiar acquaintance with the Bible as the precious charter of their salvation.

In taking this care of the young, I am anxious not to neglect those of maturer age. Unhappily, during the past year, I have been embarrassed with cares foreign from those of my office, which have much impeded pastoral visitation. When I speak of pastoral visits, brethren, I wish not to be misunderstood. There is a wide difference between ordinary social intercourse and the visits of a pastor to his flock. For the former I have but little time, much less indeed than I could wish. As I am naturally fond of society, it would be a pleasure to me to cultivate social intercourse with those whose tastes and pursuits are congenial with my own. But that is not pastoral visiting. In the latter, every soul committed to my charge is of equal value. I wish to make no distinctions. I am as ready to go into the hovel as into the palace, and I wish to go to both with the Bible in my hand, and the prayer of charity in my heart and upon my lips. I wish to make these visits a source of religious instruction and improvement in Christian graces. For this purpose I should like to form some arrangement with my people, by which I can meet them more frequently than, if I visit each family separately, would be possible. All have their intimate friends and connections. Let me then appoint a time in which I can meet them in rotation. Let them assemble for the purpose of meeting me; and let their spiritual welfare be the object of that meeting. Let it be for the investigation of religious truth, and for the cultivation of "holy desires, good counsels, and just works." On such visits a blessing is promised, and will most assuredly come down. "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. iii. 16, 17.

There is no subject of religious instruction on which I have found it more necessary to dwell than on the neglect of the sacraments.

You are well aware that this part of our country was settled by Englishmen who had separated from the Church of England because she would not adopt the doctrines and the discipline of the French reformer Calvin. It is true that Calvin maintained, as she did, that the sacraments are means by which the Holy Ghost operates upon the soul. Such had been the uniform doctrine of the Christian Church, from the earliest times; and, rash as he was in his innovations, he did not venture to deny baptismal regeneration, or the spiritual strength and pardoning grace bestowed in the supper of the Lord. But his doctrine of election and reprobation was in direct contradiction to the efficacy of external means: and his followers completed the ruin which he had begun. The idea of regeneration unconnected with baptism cannot be traced higher, I believe, than to the Calvinistic Synod of Dort, held in 1618.

At what time the followers of Calvin began to consider the Lord's supper, as they now generally consider it, only as an external badge of church membership, it is not in my power to determine. But from these errors the most alarming consequences have flowed. Go where you will in New England, and among the emigrants from New England, and you will find whole families unbaptized. All idea of its being necessary to salvation is lost; and that in the face of the most direct and positive declarations of our Lord and his apostles.

They who are brought up from infancy in our Church are better instructed, and are therefore happily exempt from such errors. But many who have attached themselves to our congregations, on account of our good order and peace, or from a love of our liturgy, have not felt the importance of the sacraments. To this cause I presume it is owing, that there are now, within my knowledge, *forty-four* adults and children, nominally belonging to this congregation, who have not been admitted to the Christian Church. It is probable indeed that there are many more whose names I have not received; and among the children whom the pious care of our Sunday school teachers has sought to rescue from ignorance and vice, the greater part remain in the same condition.—These, my brethren, are alarming facts; and they have occasioned and still occasion in my mind the deepest solicitude. Well knowing the importance of stated times and seasons for the performance of duty, I have revived the ancient practice with which all our services so beautifully harmonize, of administering public baptism from Good Friday till Whitsunday.—This practice is not intended to prevent the baptism of adults or children at any period of the year. To every man who wishes to flee from the wrath to come we address ourselves, in the language of Ananias to the converted persecutor of the Church,—"Why tarriest thou?"

The baptism of children ought not to be delayed more than a month after their birth. In cases of adult baptism, the solemnity of the act requires the preparation of repentance, abstinence, and prayer. Let me entreat that the present season may not be permitted to pass without registering the vows and sealing the covenant of many a disciple of Jesus. At the last Convention I reported the baptism of two adults and twelve children. Since then I have baptized twelve children and one adult. Of the former, two were baptized in private, on account of extreme illness, both of whom died soon after. The adult was also baptized on the bed of sickness, where he now lies without much hope of his recovery.

The number of communicants reported at the last Convention was seventy-five; the number of families about eighty. Since then I have admitted to communion seven; and five who were already communicants, have come into the parish; but nine have removed and two have died; so that scarcely any numerical change has taken place.

There have been but three marriages in this parish since my last report. Of the parties thus married two couple only have remained here, adding of course that number to the families. There have been also five other families whose names I have received; but an equal number have removed their residence. Consequently, as to the number of families who may be considered as permanently attached to the parish little or no variation has taken place.

The numbers who attend the church appear to be on the increase; but it is impossible for me to enumerate them, unless they communicate to me their wish to be considered as members of my parish. The rule of our Church is, that "every minister shall keep a list of all adult persons within his cure; and that he shall place on the said list the names of no persons except those whom on due inquiry he shall find to have been baptized in this Church, or who, having been otherwise baptized, shall have been received into this Church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this Church, whereby such persons shall have attached themselves to the same." Though our Church is mainly anxious to bring all who call themselves Christians to "that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them either for error in religion, or for viciousness of life;" yet we are not of the number of those who "creep into houses" for the purpose of making proselytes. We lament the indifference which prevails with respect to religious truth. We exhort all men to search and examine, and then to hold fast what is good. But we will not adopt that bitter sectarian spirit which tends to destroy all the charities of social intercourse. We are required by our ordination vows to maintain and set forwards, as much as lieth in us, quietness, peace, and love among all Christian people.—Twice during the past year have I been called to visit sick and dying persons, who were not members of my parish. In both cases I required that the invitation should come directly from the persons themselves, or their immediate relatives and friends. Having received such an invitation, I felt it to be my duty to attend upon them; and in both cases, it is a pleasure to me to reflect on the result of my ministrations. One was an interesting young lady, who died in the flower of youth; the other an aged servant of God, who sought to receive at my hands the precious pledges of the Saviour's love. Both have gone to their rest; and both, we trust, are singing the praises of their Redeemer in that blessed region of peace and love, where the strife and schism of this wicked world cannot enter.

In our own parish an uncommon degree of health has prevailed. I have buried two infants, and we have been called to mourn over the loss of two aged and venerable members of our Church. One, (Ebenezer Jackson, Esq.,) who loved our services, and, though oppressed with infirmities, was seldom absent from his accustomed seat, has left there a void which memory loves to fill; the other, (Dr. Stephen Rainey, aged 84 years,) bereft for many years of the power of ascending to the sanctuary, or expressing in words the feelings of a devout heart, but firm in the faith, and to his last moments rejoicing in the hope that is set before him, has left an example for us to follow. Ye are gone, venerated fathers! Ye have disappeared to the view of men; but ye are living in the presence of God!

(*To be continued.*)

From the Liverpool Chronicle.

THE VILLAGER'S HYMN TO THE SCRIPTURES.

Lamp of our feet, whose hallow'd beam
Deep in our hearts its dwelling hath,
How welcome is the cheering gleam
Thou shedd'st o'er our lowly path!
Light of our way! whose ways are flung
In mercy o'er our pilgrim road.
How bless'd, its darkest shades among,
The star that guides us to our God.

Our fathers, in the days gone by,
Read thee in dim and secret caves,
Or in the deep wood silently
Met where thick branches o'er them wav'd,
To seek the hope thy record gave,
When thou wert a forbidden thing,
And the strong chain and bloody grave
Were all on earth thy love could bring.

Our fathers, in the days gone by,
Read thee while peril o'er them hung;
But we, beneath the open sky,
May search thy leaves of truth along;
Fearless, our daily haunts among,
May chant the hallowed lays of old,
Once by the shepherd minstrel sung,
When Israel's hills o'erhung his fold.

In the sweet morning's hour of prime,
Thy blessed words our lips engage,
And around our hearths at ev'ning time
Our children spell the holy page.
The waymark through long distant years,
To guide their wand'ring footsteps on,
Till thy last loveliest beam appears,
Written on the gray churchyard stone.

Word of the holy and the just!
To leave thee pure, our fathers bled;
Thou art to us a sacred trust,
A relic of the martyr dead!
Among the valleys where they fell,
The ashes of our fathers sleep!
May we, who round them safely dwell,
Pure as themselves the record keep!

Lamp of our feet! while day by day
Are passing to the quiet tomb,
If on it fall thy peaceful ray,
Our last low dwelling hath no gloom.
How beautiful their calm repose
To whom that blessed hope was given,
Whose pilgrimage on earth was closed
By the unfolding gates of heaven.

A Treatise on the Church of Christ; *designed chiefly for the use of Students in Theology.* By the Rev. W. Palmer, M. A., of Worcester College, Oxford. London: Rivingtons. 1838.

Few more important services could be rendered to students in theology than to give them a good treatise on the Church. There are, also, few persons who have so many of the requisites to enable them to perform this service, as Mr. Palmer. Profoundly learned as he is in ecclesiastical matters, all who know his "Origines Liturgicæ" would believe beforehand that a treatise on the Church from his pen would be a wide and comprehensive one. He would look at it, not merely as a question between existing parties, but as a matter which applied to all ages and all countries. And those who open the book with this expectation will not be disappointed. He is alive to all the points into which an inquiry into the nature of the Church of Christ, the notes by which it may be known, and the rules by which it ought to be guided, is at all likely to ramify, and he has treated them in the same manner in which he has already handled the points involved in his liturgical inquiries.

The work is divided into seven parts or principal divisions, each of them containing a variety of subdivisions and sections.

The first part relates to the notes of the Church applied to the existing communities of professing Christians. Part 2. On the British Reformation. Part 3. On Scripture and Tradition. Part 4. On the Authority of the Church in matters of faith and discipline. Part 5. On the Relation of Church and State. Part 6. On the Sacred Ministry. Part 7. On the Roman Pontiff.

In the first of these parts Mr. Palmer discusses the general question of the notes of the church, its visibility, unity, sanctity, universality, apostolicity; and proceeds to apply the tests furnished by his previous discussion to the various communities now existing—the British churches, the Oriental churches, the churches of the Roman obedience, the Lutherans, Zuinglians, and Calvinists, the Separtists from the British churches, the Nestorians, and Monophosytes.

It will be seen at once that each of these points would be differently treated. Thus the question of the Roman churches would involve several points which would hardly be brought into discussion in any other case. First, whether they ceased to be parts of the Catholic Church before the Reformation; secondly, whether they have ceased to be so since;—thirdly, whether they have any claim to constitute exclusively the Church of Christ. There is a very valuable appendix to this section, on the divisions and schisms which exist and have existed in the Roman churches, especially the Jansenist divisions, in reference to the Protestant communities. Mr. Palmer wishes to put the question into what he considers its true light—namely, that Luther and other reformers did not mean or wish to separate from the Church, but have been compelled to break off external communion. Mr. Palmer, however, considers the former state of Lutheranism and Calvinism as very different from its present condition; indeed, he hardly seems to think that they have a real existence at present, so completely has neology destroyed their characteristics.

In part 2, Mr. Palmer undertakes the defence of the British Reformation, and shows that the proceedings of the Reformers were not schismatical, but, on the contrary, he charges the sin of schism on the Romish power. He takes into account the objections made by Bossuet, in his Variations, and also the question of variation in doctrines altogether, as charged against the Church of England during the season of its purification from the errors of Rome. He goes through the chief accusations against Cranmer, as far as they may be supposed to affect our Church. He then considers the condition of the Church in Ireland and Scotland; and having, on the principle he lays down, shown that the Papists in Ireland and the Presbyterians in Scotland have no justification for being separated from the Episcopal Protestant Churches of their land, he deduces conclusions which are not at all palatable to many persons. The question is simply,—"What constitutes the Church of Christ?" And holding, as we do, Episcopacy to be the divinely appointed order of the Church, it certainly cannot be a trifling matter to abolish it. This notice is, however, not a place for entering into the controversy, but for a notification of the results of Mr. Palmer's researches and reasonings. His remarks respecting the Church of Scotland will, no doubt, be productive of a great variety of opinions in the present state of the theological world. There is, however, one point very certain, that the Church of England does not consider the question a small one, nor a matter of indifference; although those Churchmen who stand up for Episcopacy as a really vital point in the present day are often assailed with a "serenade of such sweet sounds," for defending the doctrines of their Church, as never would be raised against them if they attacked it. Leaving this question of the Episcopacy in Mr. Palmer's hands, (as indeed it most safely may be left,) one caution must be given respecting this book, which is, that it must not be judged of by detached passages; for there is no book known to the reviewer which hangs together so closely, in a web of nice reasoning, as this treatise on the Church, nor any one where what may appear abrupt or harsh in one place is more modified in another. This closes the first volume. The second opens with some excellent chapters on scripture and tradition; and then, in the next part, the author proceeds to discuss the whole question of church government, church synods, &c., both on reasonable and on historical grounds. In the next part, on the relations of church and state, the points are cleared with very singular ability. The sixth chapter considers the whole question relative to the orders of the Church; and the last part relates to the Pope. This latter is a highly interesting discussion; and as it goes into the origin of the Roman pontiff's supremacy, and into several of the other questions about him, infallibility, &c., it will be at once seen that Mr. Palmer's great learning and his acuteness are calculated to make this portion of the book highly useful and interesting.

There are many sources of satisfaction in reading a book of Mr. Palmer's; and, above all, two may be named: first, one is sure to find the subject branching out into every point which bears upon it at all; and next, Mr. Palmer never avoids objections, but always goes through them all fairly. In such a book there is much which cannot fail to be of interest and instruction even to those to whom many parts will be a source of contention and difference of opinion. Where such a vast variety of points occur for discussion, it is highly probable that no one person would agree with every argument, or coincide in every result; but the question in regard to all such books must be, "Is it sound and right in its main arguments?" The reviewer is prepared to assert the affirmative very strongly; and he is quite sure that such a mass of evidence, and argument, and testimony, to such points as this inquiry involves, it will not be easy to find elsewhere.—The book will and must be a work of constant reference for divinity students on the points it embraces; and thus its excellent author has rendered a second service of the highest value to the Church of Christ.—*British Magazine.*

From the British Magazine

DR. PYE SMITH AND THE EXAMINATION IN THE GREEK TESTAMENT.

Sir,—I have read with some surprise the letter of Dr. Pye Smith on the subject of the projected examination of the candidates for the degree of B. A. in the University of London, respecting their proficiency in the original Greek of the holy Gospels, and the Acts of the Apostles. I should imagine that no one who reads that letter can think the reasons therein alleged in the least degree tenable. But I put a case, and illustrate it by an example, to show that such an examination ought to have been hailed with the highest satisfaction by every lover of truth, either within or without the pale of our Catholic and Apostolic Church. I give the example first:—

A few months ago, I had occasion to call at the shop of a very respectable chemist in a southern cathedral town. I had been curate of the parish in which he resides about five years before; which circumstance, I presume, induced him, after the business upon which I went there was concluded, to draw from his desk, in the corner of the shop, an old volume, and, after having highly extolled it, to ask my opinion of it. I looked at the title-page, and hastily run my eyes over the leaves, he watching me, for the very brief space that the operation lasted, with evident signs of self-gratulation. I then gave back the volume, saying, "It was a very good book *of the sort.*" I laid a particular emphasis on the words "*of the sort,*" which therefore made him ask, "What do you mean, Sir?" I answered, "It is only *a Roman Catholic edition of the New Testament,* with of course, *Roman Catholic notes.*" "Oh no, Sir! 'tis published by the *English* college at Rheims: that is a *Protestant* college, of course." I answered nothing, but, taking the book once more, I bid him read the first note I chanced to meet with—it related to the doctrine of the mass. I found another note—it upheld some other Popish doctrine. "Are you satisfied?" I said. "W—h—y, Sir, I certainly did not read the notes, but was studying the 'Tables of Controversies' at the end of the book, and referring to the texts there quoted. I have found nothing objectionable there; you will see there is nothing wrong in that." "Nothing," I said, pointing with my little digit, and exhibiting to his astonished eyes every corrupt doctrine, one after another, maintained by the Church of Rome. He began to make excuses, "that he had only had time, during the last few days to refer to some of the texts quoted in the 'controversies.'" How I stopped him, how I administered a rebuke to him, what I said, and how he looked, have nothing to do with the matter. Adding only, that in *my* time he was a Churchman, at *this* time an Independent, I proceed to the moral of my tale.

Dr. Pye Smith wrote a book against the heresies of the Socinians. We may reasonably presume, therefore, that he would regret extremely that any of the ingenuous youth of the London University should be converted to those God-denying doctrines. Now, the said Socinians published an "Improved Version of the New Testament;" respecting which *improvement* a judgment has been delivered by an acknowledged scholar, (the Vice Chancellor of England, *in re* Lady Hewley's Charities,) "That he had looked at a variety of passages, and did not remember to have seen any translation which could be considered *more unsatisfactory, more arbitrary, more fanciful, more foolish, and, he was sorry to say, more false, than this thing, called by the Unitarians an improved version.*" And again, "That *they wilfully altered* the word, and substituted a *creed* instead of a *translation,*" &c. Now, is it not within the bounds of reasonable expectation, that some of the students of the London University, really anxious for the truth, but having no man, or rather, in the pride of the heart, (or haply in its humility) not *seeking* "some man to guide them," may possibly meet with this "improved version," and study the same, till infected with the heretical doctrines of the school of Socinus? Is it more improbable than that I should find an Independent studying, with a teachable spirit, the "Table of Controversies" in a Roman Catholic edition? And what better plan could be proposed, for the purpose of preventing the possibility of such evils, than to require these said ingenuous youth, in the course of their academical studies, to examine critically those holy books wherein all our hopes of salvation are revealed? Without entering into the inquiry, what further benefits might, under God arise from such a critical acquaintance with his word, I consider this single consideration amply sufficient to overturn the flimsy objections alleged by the doctor against such a course of study and examination.

I beg leave to offer these remarks to Dr. P. Smith, and "the united committee, appointed to consider the *grievances* under which dissenters now labor, with a view to their redress." And I remain, Sir, your faithful servant.

CHURCH ORGANS.—For sale two new Church Organs of the following contents, the largest one contains in the Great Organ, the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th, 15th, Flute and Trumpet. Swell Organ has the following Stops, viz. Open Diapason, Stop Diapason, Principal, Cornet and Trumpet. Swell Bass consists of Open Diapason, Stop Diapason, and Principal; there is also an Octave and a half of pedals, coupled to the Great Organ, also a coupling stop, to connect the Swell with the Great Organ Keys. The above Organ stands 21 feet high, 12 feet 10 inches wide, and 6 feet 10 in depth, with a pine case painted mahogany color, with a handsome gilt front.

The smaller Organ, contains the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th 15th, Flute and Trumpet, with a swell on one set of Keys, it also has 5 composition pedals, with an Octave of independent Sub Bass with pedals to correspond, enclosed in a handsome mahogany case, it stands 15 feet high, 8 feet wide, and 5 feet deep. Committees of churches, and persons in want of first rate warranted instruments, are invited to call and examine the above, at the Organ Factory, No 154 Sixteenth street, between Seventh and Eighth Avenues. jy21 3t* J. Jackson & Son.

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.
Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:
Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

⁂ Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms,* instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.
March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of bindingshould be addressed to the Protestant Episcopal Press, 142 Fulton street. Sherman & Trevett.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12 tf

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, pe culiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address Sherman & Trevett,
142 Fulton-street, New York.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. Rowland,
j 16 1m Treasurer, 55 Water street.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
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